# HOW TO PERFORM HAJJ

BY

MAULANA MUFTI MOHAMMAD SHAFI
(MUFTI-E-A'ZAM, PAKISTAN)

*Translated by -*
MOHD MOHTARIM FAHIM USMANI
M.A.

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# INTRODUCTION

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ وَكَفٰى وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى

Hajj is one of the five fundamentals of Islam. Hundreds of thousands of Muslims coming from every corner of the world annually attend the holy congregation. As the Hajj is always performed in or around the city of Mecca, a general pilgrim coming from outside Hijaz is scarcely acquainted with its correct performings. It is a must for him to have a guide book explaining the actual process and precepts of the Hajj rituals.

A lot of books, detailed and concise, are written for the purpose in Arabic, Persian and Urdu, but there is a regrettable want of such books in English language. The Urdu treatise of my father Hazrat Molana Mufti Muhammad Shafi, being both concise and comprehensive, is the most useful one for a general reader. It is a handbook, easy to keep and easy to consult, comprising all essential instructions for a general pilgrim.

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Having little time, I could not intensely read the whole book, nor could I compare the translation with the origin. Yet I have gone through a considerable part of the typescript finding the translation right, correct and easy to understand, and expecting the same for the rest.

I hope this handbook will suffice the needs of the English knowing pilgrims who cannot study the precepts of Hajj in Arabic, Persian and Urdu.



May Allah give His good awards to the translators and publishers of the present book. The readers, too, are requested not to forget them in their prayers, and I will be much obliged if they will do for myself the same. وا خرد عوانا ان الحمدلله رب العالمين

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Editor Albalagh Monthly
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## PREFACE

While converting this booklet into English language I have particularly used easy version so that it may remain within the comprehension of such people also who have only an elementary knowledge of English Language. I have tried my best to convey the sense of Urdu version in full with all it's constructional beauty and literary Charm. As far as possible, I did not touch the different terms used in this booklet, as such an attempt, it may well be appreciated, could hurt the true sense and real purpose of terminology and would certainly render the dictates of Ḥajj un-apprehensible. However, in order to make the terms within the reach of common understanding, I have given necessary explanations to every term in the below margines :

May God approve this pretty contribution of mine.

Humble,
Mohammad Mohtarim Fahim Usmani
M.A.



## TRANSLITERATION

The system followed in transliteration of Arabic and Urdu Alphabet in this treatise.

| | | | | |
|---|---|---|---|---|
| ا - ء | a | ط | | ṭ |
| ا | ā | ظ | | ẓ |
| ب | b | ع | (inverted apostrophe) | ‘ |
| پ | p | غ | | gh |
| ت | t | ف | | f |
| ٹ | ṭ | ق | | q |
| ث | th | ک | | k |
| ج | j | گ | | g |
| چ | ch | ل | | l |
| ح | ḥ | م | | m |
| خ | kh | ن | | n |
| د | d | و | (Consonant) | w |
| ڈ | ḍ | و | (Long vowel) | ō |
| ذ | ẓ | و | (diphthong) | au |
| ر - ڑ | r | ہ - ھ | | h |
| ز | z | ء | (apostrophe) | , |
| ژ | zh | ی | (Consonant) | y |
| س | s | ی | (Long vowel) | Ī |
| ش | sh | ی | (diphthong) | ai |
| ص | ṣ | ـَ | (Fatha, Zabar) | a |
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# FOREWARD

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In the name of Allāh, the Most Gracious, the Most Merciful
We praise Him and solicit blessings for His noble Messenger.

Hundreds of 'Ulamā have written a large number of books on the precepts of ḤAJJ[1] in different langnages at different times. Some of them are very detailed while some are brief. The purpose of this small treatise is only to give an account of the necessary dictates for Ḥajj in easy language with easy classification. These dictates have been derived from the same detailed books to which necessary reference have mostly been made. In edition to the generally referred books on 'Ḥadīth'[2] and 'Fiqh'[3], the sources of this treatise are as follows:—

1. Manāsik by Mullā 'Ali Qāri.

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3. Islâmic Jurisprudence.

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Most of the dictates have been derived from this very book.

As a matter of fact the real service in this respect has been rendred by these very 'Ulamā'. My contribution therein rests only on facilitation and classification composed in 10 days of the month of Shawwāl, 1387 A.H. This is in compliance with the orders of some of my elders through whose blessings it is not improbable to hope that Allah may approve my petty contribution as well.

Muḥammad Shafi
(May Allah forgive him)
17th Shawwal, 1387 A.H.

## DEFINITIONS OF THE TERMS USED IN CONNECTION WITH HAJJ AND EXPLANATIONS OF SACRED PLACES (ARRANGED IN ALPHABETICAL ORDER)

*Āfāqi.* Āfāqi is the person who lives outside Mīqāt boundaries such as Indian, Pakistani, Egyptian, Syrian, Iraqi, Iranian and so on.

*Ash-hur-E-Ḥajj.* The months of Ḥajj i.e. complete months of Shawwāl, Ẓī-Qa 'da and half of the month of Ẓilḥijja.

*Ayyām-e-Tashrīq.* The days from 9th to 13th Ẓilḥijja wherein Takbīr-e-Tashrīq is regularly proclaimed.

*Bāb-us-Salām.* With this name there is a gate of Masjid-ul-Ḥarām in Mecca. The first entrance to the Sacred Mosque is preferable through this gate. Another gate with the same name is in Madīna. This is the gate of Masjid-e-Nabawī opening on the side of market.

*Baṭn-e-'Urana.* This is a jungle near 'Arafāt wherein the observance of Waqōf is not lawful, for it is out of 'Arafāt boundaries.

*Bāb-e-Jibrīl.* Through this gate Ḥazrat Jibrīl, the angel, used to visit the Holy Prophet (Peace

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be upon him). This is the gate through which we go to Jannat-ul-Baqi'.

*Dam.* During Iḥrām, perpetration of certain prohibited acts causes the obligation of offering sacrifice of a goat etc. It is called Dam.

*Ghār-e-Ḥirā'.* It is the cave where the first revelation was sent down to the Holy Prophet (Peace be upon him). It is situated in Jabal-e-nōr which is on the roadway to Minā. Its top is visible from far off.

*Ghār-e-Thaur.* In this cave the Holy Prophet (Peace be upon him) stayed for three days at the time of his migration (Hijrat) from Mecca.

*Ḥajar-e-Aswad.* The black stone. It is a stone from Paradise. It was white like milk when it came from the Paradise but the sins of the human beings rendered it black. It is fixed in the wall at about a man's height in the south eastern corner of Baitullāh. It has a silver frame around it.

*Ḥudaibia.* It is the name of a place before the precincts of Ḥaram on the way from Jedda to Mecca. Nowadays, it is known by the name of Shumaisiya. A mosque is situated on this very spot. Here, the Holy Prophet entered into a treaty with the infidels and it



is the place where the Holy Prophet (Peace be upon him) took an oath of allegiance, Bai'at-ur-Ridhwān by name from his noble companions. It is the starting point of the precincts of Ḥaram.

*Ḥaṭīm.* It is a piece of land surrounded by a wall of man's height adjacent to Baitullāh on the North side. It is called Ḥaṭīm as well as Aḥjar or Ḥaẓīra. While observing Ṭawāf it is Wājib (obligatory) to include this piece of land. It is a part of Ka'ba. In Pre-Islamic period when Quraish of Mecca started reconstruction of Ka'ba, they abandoned construction of this portion due to deficiency in Ḥalāl (lawfully acquired) funds.

*Ḥaram.* Mecca and a small area around it is called the Land of Ḥaram. Its boundaries have been distinctly marked. Hunting, cutting trees and grazing animals is Ḥarām (unlawful) in this area.

*Ḥarami or Ahl-e-Ḥaram.* The person who lives in the land of Ḥaram; whether in Mecca or outside Mecca within the precincts of Ḥaram.

*Ḥill.* The land beyond the four sides of Ḥaram upto Mīqāt (i.e. outside the Ḥaram boundaries but inside the Mawaqīt) is called Ḥill, for the things prohibited (Ḥarām) in Ḥaram are permissible (Ḥalāl) here.

*Ḥilli.* The inhabitant of the land of Ḥill.

*Ḥalq.* To get the hair of your head shaven or to shave them yourself. It releases you from the restrictions of Iḥrām.

*Iḥrām.* Means to declare a thing as Ḥarām (Forbidden). When a Ḥajj Pilgrim determines his intention for Ḥajj, 'Umra or both collectively and proclaims Talbia, certain Ḥalāl (Permissible) things stand for him as Ḥarām; hence it is called Iḥrām. This word is used figuratively for those sheets of cloth as well which are used by Ḥajj Pilgrims in the state of Ihrām.

*Istilām.* To kiss as well as to touch Ḥajare-Aswad with hands or only to touch it or to touch Rukn-e-Yamāni.

*Idhṭibā'.* To put the upper cover of Iḥram on the left shoulder by way of taking the cover through the right armpit.

*Ifrād.* To observe Ḥajj practices with the Iḥram of Ḥajj only.

*Jamarāt or Jimār.* There are three places in Mina where pillars of the height of man have been erected. Here, pebbles are thrown. One of them which is towards the East near Masjid-e-Khaif is called Jamrat-ul'Ola. The next one to it is named as Jamrat-ul-Wusṭa and



the one subsequent to it is known as Jamrat-ul-Kubra. The last one is also called as, Jamrat-ul-'Aqaba or Jamrat-ul-'Ukhra.

*Juḥfa.* It is a place near Rābigh at a distance of three Manzils (encampment distances) from Mecca. This is the Miqāt for those coming from Syria.

*Jannat-ul-Ma'la.* It is the graveyard of Mecca where Umm-ul-Mu'minin (The mother of the faithful) Ḥazrat Khadījat-ul-Kubra and the dear son of the Holy Prophet (Peace be upon him) and some of his faithful companions have been interred. The grave of Ḥazrat Ḥāji Imdādullah Muhājir Makki is also situated here.

*Jannat-ul-Baqī'.* It is the Graveyard of Madina where the uncle of the Holy Prophet, (Peace be upon him) Ḥazrat 'Abbās, Ḥazrat Imām Hasan, Ḥazrat 'Uthmān and thousands of other noble companions of the Holy Prophet have been interred. In addition to that, among those buried here are also the son of the Holy Prophet, Ḥazrat Ibrāhīm, Ḥazrat Fāṭima, Ḥazrat Halīma Sa' dia and all other Ummahāt-ul-Mu'minīn (the motners of the faithful) with the exception of Ḥazrat Maimōna as the place of her burial is Sarif.

*Jabal-e-Thabīr.* It is a hill in Mina.

*Jabal-e-Raḥmat.* It is a hill in 'Arafāt.

*Jabal-e-Quzah.* It is a hill in Muzdalifa.

*Jabal-e-'Uḥud.* It is a hill outside Madīna at a distance of nearly three miles where the battle of 'Uḥud was fought. Here are the graves of the martyrs.

*Jabal-e-Abu Qubays.* It is the name of a hill in Mecca near Ṣafā. Here is a mosque called Masjid-e-Bilāl. Some of the biographers have stated that the miracle of Shaqq-ul-Qamar (splitting of the moon in two halves) was revealed here.

*Ka'ba the Sacred.* The Ka'ba, which is also known as Baitullāh, is a sacred house in the centre of Masjid-e-Harām in Mecca. It is the first place of worship in the world. It was originally constructed by angels under the order of Allāh the Most High even before the birth of Ḥazrat Ādam. Subsequently on its demolition Ḥazrat Ādam reconstructed it. Thereafter it was reconstructed by the Holy Prophet Ḥazrat Ibrāhīm, then by Quraish, then by Ḥazrat Abdullah Ibn Zubair (radhiallahu 'anhu) and then by Abdul Malik. Even in the later ages, certain repairs continued to be carried out. It is the Qibla of Muslims. All the Muslims in the world turn



their faces towards it while offering their prayers.

*Muḥrim.* One who wears Iḥrām.

*Mufrid.* One who wore Iḥrām for Ḥajj only.

*Mīqāt.* The place where Iḥrām wearing is Wājib for those who go to Mecca.

*Mīqāti.* The inhabitant of Mīqāt.

*Maṭāf.* The place around Baitullāh in Masjid-e-Ḥarām to perform Ṭawāf.

*Maqām-e-Ibrāhīm.* It is a stone from Paradise. Standing on it, the Holy Prophet Ḥazrat Ibrāhīm had constructed Baitullāh. Nowadays, it is included in Maṭāf.

*Masjid-e-Ḥarām.* The mosque around Ka'ba.

*Multazam.* The wall between Ḥajar-e-Aswad and the gate of Baitullāh. It is Masnōn (prescribed as Sunnah of our Prophet) to invoke blessings of Allāh while embracing this wall.

*Mina.* It is a vast open field between two hills at a distance of 3 miles from Mecca towards the East. Rami and sacrifice are accomplished here. It is included in Ḥaram. A stay of three days is observed here.

*Masjid-e-Khaif.* It is the name of the big mosque in Mina situated adjacent to the hill on the northern side of Mina.

*Masjid-e-Namra.* A mosque on one side of 'Arafāt.

*Mad'ā,* The place of invocation. It means the place which is situated between Masjid-e-Ḥarām and the graveyard of Mecca and where invoking Allah's blessing is Mustaḥab (preferred) at te time of entering Mecca.

*Muzdalifa.* It is an open field between Mina and 'Araſāt at a distance of about three miles from Mina in the East. On having returned from 'Araſāt, the Ḥajj Pilgrims stay here at night.

*Muḥassir.* It is an open field adjacent to Muzdalifa. The Divine punishment had descended upon the People of Elephant (Aṣḥab-ul-Fīl) here, who had invaded Baitullāh. That is why the pilgrims cross it running.

*Marwa.* It is a small hill near the north eastern corner of Baitullāh. The Sa'i ends here.

*Masjid-ul-Rāya.* This mosque is on the way to Jannat-ul-Ma'la. On the day of the Conquest of Mecca, the Holy Prophet had erected his flag here.

*Masjid-e-Qubā.* It is a mosque three miles before the boundaries of Medīna. The Holy Prophet (Peace be upon him) himself participated in its construction. It is the first





mosque of Muslims in the vicinity of Madīna. Offering two Raka'at of Nafi (supererogatory) prayer here is equivalent to one 'Umra in reward and it is Mustaḥab to visit this mosque on a Saturday.

*Masajid-e-Khandaq.* There are some mosques constructed on the place where, at the time of the battle of Aḥzāb, the ditch was dug. One of the mosques is called Masjid-e-Aḥzāb and Masjid-e-Fatḥ. Here, the Holy Prophet (Peace be upon him) prayed to Allāh and Allāh granted the prayer; the Muslims were victorious. Around this mosque there are several other mosques attributed to the names of the companions of the Holy Prophet.

*Masjid-e-Qiblatain.* It is a mosque on the hillock near the Valley of Aqīq in the North West of Madīna. It has two arches, one towards Bait-ul-Maqdis and the other towards the Ka'ba, For, this is the mosque where the event of the change of Qibla occurred and that is why it is called Mosjid-e-Qiblatain.

*Masjid-e-Bani-Ẓafar.* It is also called Masjid-e-Baghla. It is situated towards the East of Jannat-ul-Baqī'. The tribe of Bani Ẓafar used to live here. Once the Holy Prophet (Peace be upon him) honoured this place

*Masjid-e-Namra.* A mosque on one side of 'Arafāt.

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with his presence and at his desire, one of his companions recited Sōra-e-Nisa to him. Near the mosque there is a hoof-mark of the mule of the Holy Prophet (Peace be upon him) and that is why it is also called Masjid-ul-Baghla.

*Masjid-ul-Ijāba.* This mosque is in the northern side of Jannat-ul-Baqī'. The Holy Prophet (Peace be upon him) had prayed here.

*Mash'ar-e-Ḥarām.* It is a mosque in Muzdalifa but a hill of Muzdalifa, Jabal-e-Quzah by name is also called Mash'ar-e-Ḥarām.

*Mas'ā.* The place for performing Sa'ī (running between Ṣafā and Marwa.)

*Mauqif.* The place for having a stay. It means the place of stay in the open field of 'Arafāt or in Muzdalifa.

*Mīzāb-e-Raḥmat,* The water-outlet of the roof of Ka'ba falling in Ḥatīm. One should pray to Allāh while standing beneath it as the invocations offered here are accorded approval.

*Qirān.* To perform 'Umra and Ḥajj successively after wearing Iḥrām collectively for Ḥajj and 'Umra both.

*Qārin.* One who performs Qirān.

*Qarn.* It is a hill at a distance of about forty



two miles from Mecca. It is the Mīqāt for those coming from Najd-e-Yemen, Najd-e-Ḥijāz and Najd-e-Tihāma.

*Qasr.* To have your hair cut or to cut them yourself in order to be out of Iḥrām.

*Rukn-e-Irāqi.* The norfh eastern corner of Baitullāh towards Irāq.

*Rukān-e-Yamāni.* The south western corner of Baitullāh towards Yemen.

*Rukn-e-Shāmi.* The north western corner of Baitullāh towards Syria.

*Rama!.* To walk a bit fast in the first three rounds of Ṭawāf with steps close to each other shaking shoulders struttingly.

*Rami.* To throw pebbles on Jamarāt.

*Sa'ī.* To have seven rounds in a defined mode between Ṣafā and Marwa.

*Shauṭ.* We complete seven circuits around Baitullah. Every circuit is called Shauṭ. At the time of Sa'ī between Ṣafā and Marwa the round made from Ṣafā to Marwa is also known as Shauṭ Similarly the back round from Marwa to Ṣafā is the 2nd Shauṭ and so on upto the seventh Shauṭ.

*Ṣafa.* A hill near Ka'ba towards the south wherefrom the Sa'ī takes a start.

*Tamattu'.* To observe 'Umra in the months of

Ḥajj in the first instance and then to perform Ḥajj in the same year with the Iḥrām of Ḥajj.

*Takbīr.* To proclaim Allāh-o-Akbar.

*Talbia.* To proclaim Labbaik Allāhumma Labbaik . . . etc.

*Tahlīl.* To proclaim Lā Ilāha Illallāh.

*Tan'īm.* It is a place where, at the time of their stay at Mecca, people wear Iḥrām for 'Umra. It is at a distance of 3 miles from Mecca and is the nearest place from the psecincts of Ḥaram. Here is a mosque named Masjid-e-'Āisha.

*Ṭawāf.* Circumambulation of the Ka'ba.

*Ṭawāf-e-Qudōm.* The first Ṭawāf, observed by Ḥajj pilgrims immediately after reaching Mecca, is called Ṭawāf-e-Qudōm or Ṭawāf-e-Taḥiyya. It is Sunnat for a Qārin and a Mufrid Āfāqi.

*Ṭawāf-e-Ziyārat.* The Ṭawāf performed after Waqōf-e-'Arafāt. It is also known as Ṭawāf-e-Rukn for it is Fardh (Divine obligation) in Ḥajj.

*Ṭawāf-e-Ṣadr.* The Ṭawāf performed at the time of departure from Mecca is called Ṭawāf-e-Ṣadr or Ṭawāf-e-Widā'.



*'Umra.* To perform Ṭawāf of Baitullāh alongwith Sa'ī between Ṣafa and Marwa after wearing Iḥrām from Ḥill or Mīqāt.

*Yaum-e-'Araja.* The ninth Ẓilḥijja, the day when Ḥajj is performed and the pilgrims have to stay at 'Arafāt.

*Yaum-ut-Tarviya.* The eighth Ẓilḥijja.

*Yalamlam.* It is a hill at a distance of two Manzils (encampment distances) from Mecca towards the south. It is also known as Sa'diya nowadays. The sea traveling pilgrims from our country wear Iḥrām at this place when they reach the point confronting to it.

*Ẓulhulaifa.* It is the name of a place situated at a distance of about six miles on the way from Madīna to Mecca. It is the Mīqāt for those who come from Madīna and is known nowadays by the name of Bīr-e-'Ali.

*Ẓāt-u-'Irq.* It is the name of a place which is desolate nowadays. It is at a distance of abont three days journey towards Irāq from Mecca. It is the Mīqāt for those coming from Irāq.

*Zamzam.* In Masjid-e-Ḥarām near Baitullah, it is a well to which Almighty Allāh, out of His divine power, made a spring of water to

flow for the sake of His Prophet Ḥazrat Ismā'īl and his mother (peace be upon them). It has been running for thousands of years till now.

## ḤAJJ IS ONE OF THE FUNDAMENTALS OF ISLAM AND A BASIC RELIGIOUS OBLIGATION

There is a verse of the 'Holy Quran'

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ
وَمَنْ كَفَرَ فَإِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِينَ ۝

"And pilgrimage to the House is a duty unto Allāh for mankind, for him who can afford the journey thereunto. And whosoever disbelieves (i.e. he does not come to the House despite his being able to do so) then (he does harm only to himself) Allāh stands not in need of any of His creatures." (3 : 97)

To afford journey to that House (i.e. the Ka'ba) means that apart from one's day-to-day necessities of life one has sufficient funds to meet all the expenses of journey to and from the House of Allāh at Mecca as well as the expenses during the period of one's stay there. Moreover, one should be able to manage the Wājib (obligatory) maintenance of one's dependants upto one's return from the journey. There are severe warnings in the 'Holy Qur'ān' and 'Ḥadīth' for a man

who does not perform the 'Ḥajj' Pilgrimage despite his being capable as mentioned above.

RULE OF ACTION:

Suppose a person who, at any time of his life, possessed money sufficient to meet the 'Ḥajj' expeneses, was able to retain it as his property upto the beginning of the 'Ḥajj' season i.e. the beginning of the month of 'Shawwāl'. If thereafter, instead of performing 'Ḥajj' he spent the funds on raising a building or holding a function of marriage or on some other affairs, the Ḥajj already became obligatory as Fardḥ[1] on him. He would be bound to collect sufficient funds again by doing his best in order to discharge the 'Ḥajj obligation.

*Ḥadīth.* The Messenger of Allāh (peace be upon him) said, "One who performs 'Ḥajj' for the sake of Allāh and therein abstains from obscene acts and words, wickedness and sins, he returns so purified from sins as he was at the time when his mother gave him birth." (Bukhāri and Muslim).

*Ḥadīth.* The Messenger of Allāh (peace be upon him) said, "The pilgrims for 'Ḥajj and 'Umrah are the guests of Allāh. If they pray

1. The first and foremost obligation imposed by the revealed Law of Islam.



for a thing to Allāh, He will grant it. (Ibn-e-Mājah).

What greater blessing there could be for a Muslim than to be forgiven by Allāh for all the sins he committed throughout his life and to be blessed with Allāh's granting to whatever he prayed for. By dint of this blessing he could easily be successful in achieving all his worldly and heavenly objects.

A VERY IMPORTANT WARNING:

The attainment of all these virtues and blessings is subject to the accomplishment of all the 'Farā'idh', Wājibāt' and Sunan[1] of 'Ḥajj' very carefully. The things spoiling the 'Ḥajj' Pilgrimage must be abstained from; otherwise if one is at all relieved of the obligation of 'Ḥajj', deprival from its virtues and blessings is however indisputable. 'Ḥajj' pilgrims are usually careless in this respect. They do not care to acquire knowledge of dictates about 'Ḥajj' and visiting sacred places and the religious instructions regarding them. On reaching the holy place they are put under the charge of inexperienced servants of Mu'allims.[2] Neither they care for the correct fulfilment of Wājibāt (obligatory acts) of Ḥajj' nor they are

1. Rules based on the practices of the Holy Prophet
2. Professional Instructors, or Guides for Ḥajj rituals

vigilant about refraining from sins during "Iḥram.[1] It may please be noted that after wearing 'Iḥrām' for 'Ḥajj' or 'Umrah' one comes under certain restrictions imposed by Sharī'at'[2] violation of which is a grievous sin. Moreover for a sin committed in the Ḥaram of Mecca, the punishment is also extremely severe. After performing 'Ḥajj' these ignorant people start reckoning that they have returned after being purified from sins and that they have stored plenty of divine rewards for the life hereinafter. But what happens in fact is that fhey return with a store of sins due to contravention of 'Wājibāt' and Snnan of Ḥajj and with a stock of penalties for the omission of 'Wājibāt' of 'Iḥrām'. Possibi ity is there of course, that all these misdoings are forgiven by Allāh out of His endless mercy and for the innumerable blessings of "Ḥaramain Sharifain"[3] but we have no right to be careless about them. Besides, sin not taken seriously and committed carelessly has less possibility of forgiveness. That is why the 'Ulamā' of every age have purposely composed the necessary dictates of 'Ḥajj' after rendering them easy for the sake of 'Ḥajj' pilgrims, only out of their well wishing and sympathy towards

1. 'Ḥajj' Pilgrim's state in which he is, on determining his intention for Ḥajj or 'Umra, wearing the particular dress preparatory to passing the Mīqāt.
2. The revealed Law of Islam.
3. The two Holy Places of Mecca and Madīna.



them. If these are kept under continuous study before the start of the journey as well as throughout its duration, if Almighty Allāh wills, the 'Ḥajj' will be accorded approval by Him.

### BEFORE THE START OF 'ḤAJJ' JOURNEY

Please be careful about certain things:—

1. Purify your intention (Niyyat) for 'Ḥajj' only for the sake of Allāh and exclusively keeping in view the heavenly reward. Do not allow any worldly honour and vanity or any financial advantages or any worldly selfish design to mix up with your intention for Ḥajj'. There is of course no harm if even then some worldly benefits are attained to by Allāh's grace (and according to 'Ḥadith' wordly benefits will also be certainly available), but you should not impurify your intention for their sake.

2, Turn to Allāh in penitence from all sins small or grievous. There are three pre-requisites for a sincere penitence:—

(*i*) Repentence and regret for the sins committed in the past and the possible redress of the omissions.

(*ii*) For the present, to give up all the sins.

(*iii*) For future, to resolve not to commit any sins.

These are the three requisites of a sincere

penitence without which mere uttering the words of penitence will not be sufficient.

The omissions and short-doings of the past which can be accomplished after their due time are as under:—

(*a*) Fasts and prayers which could not be fulfilled after your having attained to the age of puberty. They must be calculated correctly and if correct calculation is not possible, thenthey should be accomplished on the basis of a guess calculation.

(*b*) If you have not paid the 'Zakāt' [1] of your money and effects in the past, it should be paid now by way of calculations or a careful guess.

(*c*) If you took an oath and violated it, it should be expiated for. Similarly if you made a vow to Allāh but could not fulfill it, it should be fulfilled now.

The rights of human beings which can be redressed may be defined as for example you owe a debt to a person or you are under financial dues to any one; you have teased Someone with your words or caused him trouble by your acts or you have spoken ill of Someone in his absence; for all such things you are to beg pardon of the right-

1. Regular annual charity to be given by rich Muslims to the class of people specified in the Qurān.



ful persons as well as well as to pay back all the dues which otherwise should be got remitted if the rightful persons willingly do so.

RULE OF ACTION:

If the person whom you owe a debt has died, pay it back to his heirs or get it absolved by them. If the creditors are numerous and their whereabouts are not known, give as much amount as you owe to them to the poor as alms on their behalf. If you did any harm to them with your words or acts, pray often for the remission of those whom you had harmed. You would, Allah willing, be relieved from the liability for all their rights.

RULE OF ACTION:

If the missed prayers and fasts are too large in number to be accomplished before the 'Hajj' journey, or your liabilities to others are so excessive in quantity that, at present it is out of your power to pay them back or to get them absolved, then what you are to do is that you determine just now a firm resolution in your mind either to discharge all these obligations or to get them remitted by the rightful persons. At the same time, you are to pay back whatever dues you can. For the rest, you are to execute a will and appoint someone of your relatives or sincere

friends as its executor, so that in case of your failure he may pay back all your liabilities.

RULE OF ACTION:

For an indebted person who cannot spare funds after paying his debts, it is better not to intend to go for 'Ḥajj' before the payment of his debts. He should first avail of all his resources in relieving himself from all the liabilities. If before payment of the debts he performed 'Ḥajj, the 'Ḥajj' obligation would however stand discharged. This, of course, excludes the usual current commercial loans for which 'Ḥajj cannot be postponed.

RULE OF ACTION:

If an indebted person has no effects, whatsoever, which can suffice the payment of his debts, his proceeding to 'Ḥajj' will not be lawful without the permission of his creditors. (Manāsik, Mullā 'Ali).

3. Be careful in legitimate collection of funds for 'Ḥajj'. The 'Ḥajj' performed with ill gotton funds stands unapproved and loses the heavenly reward, though even then it stands discharged.

RULE OF ACTION:

A person with doubtful resources of his funds should borrow sufficient money for 'Ḥajj' ex-



penses from a non-Muslim and then he should pay it back out of his own funds, so that he may not be deprived of the divine bounties and heavenly rewards.

4. At the time of preparations for 'Ḥajj', do not forget to arrange for necessary cloth for 'Iḥrām'. A sheet and a loin-cloth (i.e. two sheets of cloth) suffice the dress for 'Iḥrām'. It is better to be of white cloth. An 'Iḥram' comprising of two big towels, which can be easily used in place of the necessary sheet and loin, is far better for the days of intense summer or chilly winter seasons. If conveniently possible, arrange two or three 'Iḥrāms' for use one by one in case of their being dirty.

## ON PROCEEDING TO JOURNEY

(1) A 'Ḥajj' Pilgrim should get his faults excused by his friends and relatives at the time of taking their leave and request them to pray for his well being. When he intends to get out of his house, he should offer two 'Rak'at[1] of Nafl[2] prayers. On getting near the exit of his house he should recite Sōrah[3] Innā Anzalnā. (انا انزلنا ch. 97).

When he comes out he should give whatever he can afford as charity and should recite 'Āyat-ul-Kursi'[4] (اية الكرسى).

Thereafter he should pray to Allah in these words:—

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ اَنْ اَضِلَّ اَوْ اُضَلَّ اَوْ اَزِلَّ اَوْ اُزَلَّ
اَوْ اَظْلِمَ اَوْ اُظْلَمَ اَوْ اَجْهَلَ اَوْ يُجْهَلَ عَلَیَّ ۞

"O Allāh: I seek Thy protection against that I go or be led astray, or that I oppress or be oppressed; and against that I do an act of ignorance or fall a victim thereto":

1. A part of prayers which includes standing, bending and prostration.
2. A voluntary act of religion, the observance of which is not prescribed.
3. A Chapter of the Qur'ān.
4. The name of a verse in the Qur'án (2: 255).



This invocation should also be pronounced:—

اَللّٰهُمَّ اِنَّا نَسْئَلُكَ فِیْ سَفَرِنَا هٰذَا الْبِرَّ وَالتَّقْوٰی ۞
وَمِنَ الْعَمَلِ مَا تَرْضٰی ۞
اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هٰذَا وَاطْوِلَنَا بُعْدَهٗ ۞
اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِی السَّفَرِ وَالْخَلِيْفَةُ فِی الْاَهْلِ ۞
اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوْءِ
الْمُنْقَلَبِ فِی الْمَالِ وَالْاَهْلِ وَالْحَوْرِ بَعْدَ الْكَوْرِ وَدَعْوَةِ الْمَظْلُوْمِ ۞

"O Allāh! We ask Thee for righteousness and piety in this journey of ours. We request Thee to bless us with the acts that may please Thee."

"O Allāh! make this journey of ours convenient for us and help us in crossing over its distance easily."

"O Allāh! Thou art our companion in this journey and the care-taker of our family behind us."

"O Allāh! I seek Thy protection against the troubles in this journey; against beholding bad state of affairs, against beholding my property and family in bad condition on my return and against being impaired after being settled and against the malediction of the oppressed one."

(2) If the Arabic text of the invocations is not safe in memory, their subject matter written in the translation underneath may be repeated in one's own language.

(3) On taking leave of the relatives this invocation should be repeated :

اَسْتَوْدِعُكُمُ اللّٰهَ الَّذِیْ لَا تَضِیْعُ وَدَائِعُهٗ ۔

"I commend you to Allah's protection under whose charge the things are not lost."

(4) At the time of getting into the travelling carriage 'Bismillāh . . .' alongwith the following invocation should be pronounced :

اَلْحَمْدُ لِلّٰهِ الَّذِیْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِیْنَ
وَاِنَّآ اِلٰی رَبِّنَا لَمُنْقَلِبُوْنَ ۔

"Praise be to Allāh who made it submissive to our control and we were not to control it (without the help of His omnipotence). No doubt we are certainly to return to our Lord."

### DURING THE JOURNEY

Inadmissible and absurd talks should be abstained from. As for as possible, one should keep oneself busy in the remembrance of Allāh or in the study of the religious books which induce deep concern for the life hereinafter and mend one's ways.



### TO BEGIN WITH THE DICTATES FOR 'HAJJ'

As the 'Takbīr-e-Taḥrīmah' i.e. saying (اللہ اکبر) is meant to begin with the prayers (Ṣalāt), so is the 'Iḥrām' with which 'Ḥajj' or "Umrah' begins. The details of the 'Iḥrām' are to follow hereafter. But before this, the difference between Ḥajj and 'Umrah and the kinds of Ḥajj should be learnt.

### 'HAJJ' AND "UMRAH'

In relation to Baitullāh there are two kinds of adorations. Firstly, the 'Ḥajj', most of the practices of which are performed within the five days of the month of 'Ẓilḥijja'. In other than these particular five days, these practices cannot be performed. Its details are given in the following pages. Secondly the 'Umrah which can be performed at all times and in all the months of year except the five days of 'Ḥajj'. It includes only 3 practices; (1) Wearing 'Iḥram' of 'Umrah at or before Mīqāt. (2) Performing Ṭawāf (circumambulating 'Baituallāh') on reaching Mecca. (3) Performing Sa'ī (walking fast seven rounds) between Safā and Marwah. Thereafter, on having the hair cut or shaven, the 'Iḥrām' formalities come to an end.

Taking into consideration the performance of 'Ḥajj' and 'Umrah collectively or separately, 'Ḥajj' is divided into three kinds.

### THREE KINDS OF 'HAJJ'

*Firstly.* Defining one's intention (Niyyat) exclusively for 'Ḥajj' Pilgrimage on starting the journey and wearing 'Iḥrām' with this very intention. 'Ḥajj' and ''Umrah' are not added together. The Ḥajj of this kind is called 'Ifrād' and its' observer is named as 'Mufrid'.

*Secondly.* Adding 'Ḥajj' and ''Umrah' together and defining one's intention for both of them from the very beginning. 'Iḥrām' is also to be worn jointly for both. It is called 'Qirān' and one who performs this kind is termed as 'Qārin'.

*Thirdly.* Adding 'Umrah and 'Ḥajj' together in a way that from 'Mīqāt' the 'Iḥrām' is first worn only for 'Umrah'. Ḥajj is not intended with this 'Iḥram'. On reaching Mecca the obligations of: 'Umrah are discharged and the pilgrim has his hair cut or shaven, thus ending his Iḥrām of 'Umrah. On the 8th of the month of Ẓilḥijja the 'Iḥrām' for 'Ḥajj' is worn afresh from 'Masjid-ul-Ḥarām' This kind of 'Ḥajj' is named as 'Tamattu'' and its performer is called as 'Mutamatte'.'

A 'Hajj' pilgrim is at liberty to chose anyone of these three kinds but Qirān is pre-eminent among them. All the three kinds differ with



one another in respect of one's defining intention and wearing 'Iḥrām' therefor. They are also at variance with one another in some practices of performing them. Their distinctions should therefore be carefully instilled in mind.

### THE DIFFERENCE BETWEEN THE ABOVEMENTIONED THREE KINDS OF 'HAJJ.'

The first point where these three kinds are at variance with one another lies in determining one's intention therefor. In the first kind of Ḥajj that is to say in 'Ifrād' at the time of wearing 'Iḥrām' one has to intend to perform Ḥajj only. In the Ḥajj of the 2nd nature, the intention is to be determined for 'Ḥajj' and 'Umrah both. In the third that is in 'Tamattu'' at the time of wearing first 'Iḥrām', the intention is to be particularised to 'Umrah only.

The other prominent difference lies in 'Iḥrām' wearing the duration of which in the first two kinds lasts upto the fulfilment of all the practices of 'Ḥajj', while in the third it ends on reaching Mecca when one has one's hair cut or shaven after being free from the essentials of 'Umrah i.e. Ṭawāf of Ka'ba and Sa'ī between Ṣafā and Marwah. He will be able to stay in Mecca without the restriction of 'Iḥrām' upto the 8th 'Ẓilḥijja' on which date he will again wear 'Iḥrām'

rom 'Masjid-ul-Ḥarām' (or from his residence in Mecca etc.) for the purpose of 'Ḥajj'. The third kind of 'Ḥajj' is, of course, comparatively more convenient but 'Qirān' is pre-eminent provided one successfully sticks to the long-lasting restrictions of 'Iḥrām' .Otherwise, it is better to perform 'Tamattu'.' Anyhow, the practices and dictates for 'Ḥajj', 'Umrah and 'Iḥrām' are similar to one another in all the three kinds. The only difference lies in the fact that for a 'Qārin' and 'Mutamatte',' an offering of sacrifice in Mina on the 10th Ẓilḥijja is wajib (essential) while for a 'Mufrid' it is only 'Mustaḥab' (desirable).

The intention detailed above for all the three kinds of 'Ḥajj' stands determined only by way of making up one's mind and by uttering the words thereof in one's own language. However it is better to pronounce it in Arabic language. For instance, in 'Ifrād' the intention is to be pronounced as follows :

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ الْحَجَّ فَیَسِّرْهُ لِیْ وَتَقَبَّلْهُ مِنِّیْ۔

"O Allāh : I intend 'Ḥajj' Render it easy for me and accord it Thy approval."

The intention for 'Qirān' should be pronounced as nnder :

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ الْحَجَّ وَالْعُمْرَةَ فَیَسِّرْهُمَا لِیْ وَتَقَبَّلْهُمَا مِنِّیْ

O Allāh ! I intend 'Ḥajj and 'Umrah both.



Render them easy for me and accord them Thy approval."

In case of 'Tamattu' the intention at the time of wearing first 'Iḥrām' is to be pronounced with these words :

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ الْعُمْرَةَ فَیَسِّرْهَا لِیْ وَتَقَبَّلْهَا مِنِّیْ۔

"O Allāh : I intend 'Umrah. Render it easy for me and accord it Thy approval."

The intention has been depicted here in both the languages, Arabic and English. If one feels any difficulty in cramming up the words of the Arabic text, the pronouncement of its subject matter in one's own language is permissible irrespective of its being in any of the languages, English, Urdu, Persian, Punjabi, Bangla, or Pushto.

### HOW TO WEAR 'IHRAM'

When you intend to wear 'Iḥrām' you should at first take a bath though only making an ablution (Wudhu) will also suffice. It is Sunnat (Tradition of the Holy Prophet) before bath or Wudhu to have the nails pruned, to lower down the moustaches by trimming, to undershave, to shave the armpits and to have a hair cut or shavenif it has been usual; otherwise to comb the long grown hair. For 'Iḥrām' it is Sunnat to comprise of two sheets of cloth, new

or used but washed. One sheet should be used as a loin-cloth and the other as an upper cover. The sheets of black or any other colour are also permissible. When it is cold, blankets or towels can also be used. It is necessary for the loin sheet to be raised above the ankles. It is 'Sunnah' to say two 'Rak'at Nafl' prayers after wearing the 'Iḥrām' sheets, provided it is not offered in the prohibited times, that is to say at the time of rising or setting of the sun or the time of exact noon or the time after 'Fajr' (morning) prayers but before sunrise and the time after 'Asr (afternoon) prayers but before setting of the sun. In the first 'Rak'at' of the 'Nafl' it is preferable to recite Sōrah 109 (قل يايها الكفرون) and in the 2nd, Sōrah 112 (قل هو الله احد) after Sōrah No 1 (Al-Fātiḥa i.e الحمد لله) Reciting any other 'Sōrah' is however also permissible. At the time of saying this prayer, the head should be covered with the sheet under use as upper cover because the 'Iḥrām' formalities, which necessitate to keep the head uncovered, have not yet commenced, After saying these two Rak'ats of Nafl you are to determine your intention for 'Ḥajj' with specific reference to one of three kinds of 'Ḥajj' you intend, by way of making up your mind as well as by pronouncing the words of intention formula mentioned herebefore. Thereafter you are to utter the words of 'Talbia' the accepted Masnōn text of which is as



given below. These words must be carefully crammed up Abridgement or omission of any word therefrom stands Makrōh (undersirable).

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ۔ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ۔ اِنَّ الْحَمْدَ وَ النِّعْمَةَ لَكَ وَالْمُلْكَ لَاشَرِيْكَ لَكَ ۔

"Here I am! at Thy service! O Allāh! I am present! I am present! No partner Thou hath, I am present! Surely, all praise and graciousness as well as the whole universe is Thine while no partner Thou hath."

The 'Iḥrām' does not begin by merely defining your intention therefor, but instead it commences with your utterance of the words of 'Talbia'. As the 'Iḥrām' starts as soon as you pronounce the words of 'Talbia', you should therefore remove the covering sheet from your head and let it remain uncovered before your saying 'Talbia'. From this point of time throughout your journey the aforementioned words of 'Talbia' should be often repeated with a loud voice. The 'Talbia' should be repeated aloud particularly at the time of change of circumstances, e g. in the morning and evening, while sitting down or standing up, going out and entering, meeting people and departing from them, while rising from bed, riding and alighting, while ascending a height or descending from it to a depression, it is Mustaḥab Moakkad (an 'emphatically desir-

able' act) as it is emphasised more than one ordinary Mustaḥab (desirable act). The women are, however, not allowed to pronounce it loudly. They should repeat it with a low voice. In mosques, it should not be so loud that it may disturb those saying their prayers. Whenever you pronounce 'Talbia', repeat it three times and after its three times loud repetition you better recite Darōd Shareef (soliciting blessings of Allāh for the Prophet) with a low voice. Thereafter you may pray to Allāh for your wishes and objects. 'Masnōn' invocation after 'Talbia' is:—

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ رِضَاكَ وَالْجَنَّةَ وَاَعُوْذُبِكَ مِنْ غَضَبِكَ وَالنَّارِ

"O Allāh! I ask Thee for Thy pleasure and Paradise and I seek Thy protection against Thy wrath and the Hell."

### RESTRICTIONS OF IHRAM

In the state of Iḥrām the following practices are inadmissible and unlawful:

(1) For males, wearing stitched or knitted clothes of the shape of one's body, such as shirt, trousers, underwear, Achken and coat etc. There is no harm to have stitched patching to the 'Iḥrām sheets as well as sewing of the loin in the middle. A sewn money-purse or belt is also an exception.



(2) To cover head and face for males.

(3) To apply any kind of scent to body or clothes; to use perfumed soap, to eat odoriferous tobacco. To smell any sweet smelling flower or fruit intentionally is also makrōh (undesirable). Unintentional feeling of any smell has however no significance.

(4) To cut the hair of any part of the body.

(5) To prune the nails.

(6) While in Iḥrām, every sort of kissing and embracing with one's wife as well as enjoying a sexual intercourse with her is unlawful.

(7) In the state of Iḥrām, even to mention sexual intercourse in the presence of women is unlawful.

(8) Quarrelling and wrangling.

(9) To hunt or to help a hunter.

(10) To kill the louse of one's body or clothes.

(11) To kill the locust.

### IHRAM FOR WOMEN

Women's Iḥrām as well as their 'Ḥajj' is similar to those of men. The only difference is that women should remain clad with sewn cloths.

They should also cover their heads. Only the face should be left uncovered, but in the presence of male strangers, the veil of 'Burqa''[1] should be dropped in such a way that it may not touch the face. A woman is allowed to wear stockings and gloves. Wearing ornaments is also permissible. She can enter into the state of 'Iḥrām' while she is with menses or in the period of blood-discharge of a child-birth, but in this position she should not say two Nafl prayers of 'Iḥrām'.

All the above mentioned practices and abstinences of 'Iḥrām' are to be observed strictly. To do otherwise is a sin and, in most cases, for its expiation one falls under the obligation of 'Dam' i.e., an offering of sacrifice, full details of which can be known through some comprehensive book or by asking 'Ulama. However the details mostly needed have been given even in this treatise.

Contravention of the above mentioned rules is sin. Moreover it also renders one's 'Ḥajj' as defective, though the 'Ḥajj' obligation stands discharged. Sometimes the state of affairs becomes so grave that 'Ḥajj' is totally nullified and its accomplishment next year becomes obligatory. That gravity lies in enjoying a sexual intercourse before one's stay in Arafāt.[2] In cases other than

1. A veil covering of the whole body.
2. Name of place about-twelve miles from Mecca where a stay during Ḥajj is obligatory for pilgrims.



sexual intercourse, though kissing and embracing are also sinful acts yet they do not render a Ḥajj' nullified.

## MAWĀQĪT

### WHERE AND WHEN TO ENTER INTO THE STATE OF IHRAM

In this connection this is worth noticing that on all the four sides of Mecca, the Messenger of Allāh (ṣallallāhu 'alaihi waṣallam: blessings of Allāh and peace be on him) has assigned some distinct places on reaching where Iḥrām wearing becomes obligatory for the pilgrims to Mecca irrespective of the Iḥrām being for 'Ḥajj' or 'Umrah'. These places are called Mīqāt', the plural number of which is 'Mawāqīt'. Fixation of 'Mawāqīt' has been narrated in 'Aḥādith-e-Saḥi-ḥa (Authentic traditions of the Holy Prophet) The above restriction of wearing 'Iḥrām' on Mīqāt is general in its imposition on all residing outside Mīqāt. Whenever they enter into the precincts of 'Mīqāt' with the intention to go to Mecca; whether their entrance is with some commercial purposes or in order to pay a visit to their friends or relatives; in any case they are under obligation, in relation to the rights of 'Bait-Ullāh', that they enter Mecca after wearing 'Iḥrām' from Mīqāt. If it is 'Ḥajj' period, they

are to wear 'Iḥrām' for 'Ḥajj', otherwise they should wear 'Iḥram for 'Umrah and thus pay due homage to Bait-Ullāh first. Only then they are supposed to look after their own business, (Badāe').[1] Anyhow, if the journey to 'Jedda' is not with the intention to go to Mecca, but instead it is with the intention to reach 'Jedda or 'Madīna; in that case, it is not necessary to wear 'Iḥrām from Miqāt.

### MAWAQIT ARE FIVE

*Ẓulḥulaifa.* For the persons arriving from the side of Madīna. It is at a distance of about 6 miles from Madīna on the road-way leading to Mecca. A mosque is situated here. The place is known as Bīr-e-'Ali nowadays.

*Juḥfa.* For the pilgrims arriving from the side of Syria. It is near 'Rābigh', the well known 'Manzil' (station) on the road way of 'Madīna'.

*Qarn-ul-Manāzil.* For those coming from 'Najd'.

*Yalamlam.* For the persons arriving from the direction of 'Yemen'. It is a hill situated at a distance of about 15 to 20 miles from sea-shore. It is in fact a Mīqāt for the people of 'Yemen' and 'Aden'. In early times when there was no port at 'Jedda', the 'Ḥajj' pilgrims arriving through the sea passage from

1. The name of a book in '*fiqh*' i.e. Islamic jurisprudence.



India, Pakistan and other eastern countries had to adopt this route. That is why this is generally understood to be the Mīqāt for the people of Pakistan and India as well.

*Ẓāt-u-'Irq.* For the persons coming from the side of 'Irāq.

The persons travelling on a route not passing through these places will have to wear 'Iḥrām' for their entrance in Mecca on the points which may confront any of these places. This Iḥrām wearing will, however, be before entering into these confronting points.

These 'Mawāqīt' have been fixed for all those who live anywhere in the world outside the precincts of Mīqāt. The whole world outside the precincts of Mīqāt is termed to be as Āfāq and its inhabiltants are known by the term of 'Āfāqi.

### THE INHABITANTS WITHIN THE MIQAT BOUNDARIES

In this respect it is advisable to note that the Sacred Ka'ba is an exceedingly august and sublime place. Allāh the Exalted has drawn three circles around it as a sign of its veneration. There are some distinct and specific dictates relating to every circle thereof. The first circle is that of 'Masjid-ul-Ḥarām' (the mosque around Ka'ba), in the centre of which Baitullāh is situ-

ated. Next to Baitullāh, the place held to be the most distinguished and venarable is the place which has been encircled by 'Masjid-ul-Ḥarām'. Related to this place there are many particular precepts but as they have no special relation with Iḥrām they need not be mentioned here. The 2nd circle is that of the boundaries of Ḥaram. This circle is formed by some fixed territorial limitations around Mecca where some marks of the boundaries of Ḥaram have been raised. The distance of these boundaries of Ḥaram from Mecca is three miles from one side, nine from another, and somewhat more or less from other sides. People living within this circle are named as 'Ahl-e-Ḥaram' (the people of the sacred place). The 3rd circle is that of the Mawāqīt mentioned herebefore. People living within the 2nd circle that is to say within the boundaries of Ḥaram are called Ahl-e-Ḥaram while those who live outside the Ḥaram but within the circle of Mawāqīt, they are called 'Ahl-e-Ḥill' (people of the place of admissibilities). The inhabitants of out- side the precincts of Mawāqīt are known as Ahl-e-Āfāq.

Regarding 'Iḥrām', particular instructions for Ahl-e-Āfāq have already been explained that whenever they intend to go to Mecca they are under obligation of wearing 'Iḥrām' before the



time they step forward beyond the precincts of Mīqāt or their confronting points. This obligation is irrespective of one's intention being for the purpose of 'Ḥajj' and ''Umrah' or for some commercial purposes or in order to pay a visit to friends etc.

For the inhabitants of 2nd circle that is to say for persons living within the Mīqāt boundaries but outside the precincts of Ḥaram, (who are called Ahl-e-Ḥill), the rule of action in this respect is that in case they intend to go to Mecca for the purpose of 'Ḥajj' or ''Umrah', they are to wear 'Iḥrām', at the time they leave their home or at the most before reaching the precincts of Ḥaram. If their proceeding to Mecca is for some commercial purposes or for any other need, they are not obliged to observe 'Iḥrām' formality. They can go to Mecca without Iḥrām whenever they like.

The inhabitants of the first circle, that is to say the persons living within the precincts of Ḥaram, are also under no restrictions of 'Iḥrām'. When they desire to perform ''Umra' they should go outside the precincts of Ḥaram and wear Iḥrām. When they intend to perform 'Ḥajj' they are to wear 'Iḥrām' from the Ḥaram itself.

### PAKISTANIS AND INDIANS WHERE TO WEAR IHRAM

It is noteworthy that for the Āfāqī people Iḥrām is obligatory to be worn on Mīqāt or on the point confronting Mīqāt. It is not permissible to step forward towards Mecca without Iḥrām beyond Mīqāt or the point confronting Mīqāt. If anyone does so, he will be under obligation to offer 'Dam .

Yet it is not only permissible but also preferable to wear Iḥrām before Mīqāt or the point confronting Mīqāt.

Since the introduction of travelling by aeroplanes, there have been two routes for Pakistani and Indian travellers. One is the sea route and the other is the air route. There are separate rules of action regarding Iḥrām for both the routes.

### RULE OF ACTION BY THE SEA ROUTE

As the steamer sails on the sea along the coast,there is no Mīqāt on the way upto Jedda, nor such a point as to confront the Mīqāt so as the wearing of Iḥrām may become obligatory while sailing on the sea. But, of course, after passing by the port of 'Aden, the point confronting Yalamlam, the Mīqāt for the people of Yemen, is well known. For that very reason, the pilgrims on board wear Iḥrām, at this place considering it as confronting point.



It is not only permissible, but also preferable to wear Iḥrām at this confronting point. But since the traveller has to reach Jedda from outside, without crossing the point confronting Yalamlam facing towards the venerable Mecca ; and until he reaches Jedda, he does not confront the Mīqāt while going towards Ka'ba, it is also permissible if anyone delays to wear Iḥrām till he reaches Jedda, and wears it on arriving at Jedda. Detailed arguments on this rule will be found in my Urdu treatise "Aḥkame Māwaqīt".

### FOR PILGRIMS TRAVELLING BY AIR

It is well understood that the pilgrims travelling by air have to cross, often unknowingly, the Mīqāt of Najd or Iraq or their confronting points. Even, sometimes proceeding to Jeddah, they have to cross the very precincts of Ḥaram. They, therefore, have no choice to wear their Iḥrām after landing on Jeddah. It is incumbent upon them to wear Iḥrām at Karachi Air Port or during their voyage, not later than one or one and helf hour after the aeroplane takes off. It is the only way to avoid the risk of crossing Mīqāt without Iḥrām. If they fail to do so, they will be sinful as well as under an obligation to offer a 'Dam'.

### FOR INDIAN PILGRIMS PROCEEDING FROM BOMBAY

On consulting the map it is estimated that

their aeroplane also reaches Jedda after crossing the confronting point of the Mīqāt for Najd or Irāq. Therefore these gentlemen should also wear Iḥrām at Bombay Air Port or at the time when an hour or one and a half hour passes after the aeroplane takes off.

### ON REACHING JEDDA

The travellers by both the routes, air and sea, first reach Jedda. It is not therefore improper to call Jedda as the gateway to Ḥaramain. On reaching Jedda thanks should be offered to Allāh as the cherished destination has drawn nearer, Iḥrām will either be already worn, otherwise it may be worn on reaching here. Talbia should be repeated with a loud voice at suitable intervals. The whole of the time spared from necessities of life should be kept busy with the remembrance of Allāh the Now, the journey from Jedda to Mecca is very short by motor vehicles. At a short distance beyond the intermediate travelling destination 'Baḥra' the two pillars of the 'Ḥaram' boundries will become visible. Herefrom onward begins the Ḥaram of Mecca.

### ENTRANCE INTO THE PRECINCTS OF HARAM

Entrance into the precincts of Ḥaram is, in fact, the rarely allowed admission into the magnificent sanctury of the Lord of Glory, the Sublime. One should enter these precincts with careful



vital feelings of His megnificence and dignity. The preceding Prophets (peace be on them) and virtuous eminent people in the past have accustomed to walk from here onward bare-footed. If it was not from here, they used to be bare-footed from 'Zee-Ṭuwā', a place outside the city of Mecca, or at the most on entering the Holy city of Mecca (Ḥayatul Ḳulōb of Makhdōm Hāshim Sindi). But nowadays, we generally travel by motor vehicles and a dropping of our own choice is not possible. Moreover, our luggage in the bus certainly keeps our mind attached to it. Hence we enter the Ḥaram while travelling in a motor vehicle but at the time of entrance one should be particular about repeating Talbia again and again and about craving mercy of Allāh with utmost expression of humiliation.

## ENTRANCE INTO THE HOLY CITY OF MECCA

### RULE OF ACTION

Taking a bath before entering the Holy Place of Mecca is a tradition of the Holy Prophet. This tradition can stand followed if, nowadays, a person takes a bath on taking a start from 'Jedda' because nowadays, on account of motor vehicles this distance is covered in a very short time. On entering Mecca he should at first look after his luggage and manage his lodging so that

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his mind does not remain attached therewith. Thereafter he should come in 'Masjid-e-Ḥarām.

RULE OF ACTION

It is Mustaḥab (desirable) for a pilgrim to enter 'Masjid-e-Ḥarām' through Bābussalām (one of the gates of 'Masjid-e-Ḥarām'). The original Bābussalām still remains on the very place where it was in the times of the Holy Prophet. A new gate, however, has been built confronting the old Bābussalām when 'Masjid-e-Ḥarām' was widened. This new gate, too, is called Bābussalām. Now one should enter 'Masjid-e-Harām' through this new gate, but there is no harm to enter through some other gate. Entrance should be with constant repetition of Talbia and most humbly and submissively, considering the dignity and sublimity of 'Baitullāh'.

RULE OF ACTION

The entrance to the Mosque should be with your right step forward and after saying Darōd Sharīf, you should pray in the following words:

اَللّٰهُمَّ افْتَحْ لَنَا اَبْوَابَ رَحْمَتِكَ وَسَهِّلْ لَنَا اَبْوَابَ رِزْقِكَ ۞

"O Allāh! Open unto us the gates of Thy mercy and render easy for us Thy gates of (our) livelihood."



If the actual words of the invocation are not preserved in memory, one may pray to Allāh by repeating the subject matter thereof in one's own language.

AT THH TIME OF YOUR FIRST GLANCE ON BAITULLAH

You should proclaim اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ ۞ three times and pray in the following words which have been narrated from 'Ḥadīth':

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ - فَحَيِّنَا رَبَّنَا بِالسَّلَامِ ۞
اَللّٰهُمَّ زِدْ بَيْتَكَ هٰذَا تَعْظِيْمًا وَّ تَشْرِيْفًا وَتَكْرِيْمًا وَّمَهَابَةً وَّ
زِدْ مَنْ حَجَّهٗ اَوِ اعْتَمَرَ تَشْرِيْفًا وَّتَكْرِيْمًا وَّ تَعْظِيْمًا وَّبِرًّا ۞

"O Allāh! Thou art the Peace and from Thee is the peace. O, our Lord! keep us alive with peace";

"O Allāh! Elevate this House of Thee in reverence, dignity, honour and awefulness and raise those who perform 'Ḥajj' or 'Umra' towards it, in dignity, honour, reverence and heavenly reward."

Invocation in the above words is 'Mustaḥab'

(desirable). In case it is not memorised you may pray to Allāh in your own words for your good desires. Praying to Allāh at this proper time stands approved.

### RULE OF ACTION

At the time of entering 'Masjid-ul-Ḥarām' one should not say two Nafl of 'Taḥiyyat-ul-Masjid'[1] because those who come here for the sake of a 'Ṭawāf', their 'Taḥiyya' (token of veneration to the mosque) is the 'Ṭawāf' itself instead of 'Nafl'.

### THE FIRST THING TAWAF

One who enters Mecca from outside, with any intention whatsoever, since it is obligatory for him not to cross the Mīqāt without Iḥrām, therefore, one who comes here will have to enter the state of Iḥrām either for any of the kinds of Ḥajj or for 'Umrah and then he will reach Mecca. In any case, the first thing for him, after getting himself relieved of the arrangement of his luggage, is to enter Masjid-e-Ḥarām and perform Ṭawāf. But the nature of Ṭawāf will, of course, differ in each case. It will be the Ṭawāf of 'Umrah for one who performs Ḥajj-e-Tamattu'; for Mufrid it will be Ṭawāf-e-Qudōm,

(1) A particular prayers desirable to be offered at the time of entering a mosque as a token of its veneration.



which is Sunnat and not Wājib. One who enters the Iḥrām of Qirān, he will first perform Ṭawāf of 'Umrah und Sa'i. Then he will perform Ṭawāf-e-Qudōm for Ḥajj.

### THE MODE OF TAWAF

Ṭawāf (Circumambulation) means turning round and round something but in the terminology of Shari'at one's going round the holy Ka'ba seven times with the intention of Ṭawāf is called 'Ṭawāf'. One complete circuit is named as 'Shauṭ'. Circumambulating any thing or place other than 'Baitullāh' is unlawful. For 'Ṭawāf', intention is obligatory. Without defining an intention 'Ṭawāf' will stand unobserved, in whatever number the circuits may be completed. The intention for 'Ṭawāf, is to be pronounced with these words:—

> "O Allāh! I intend Ṭawāf for the sake of Thy pleasure; Render it easy for me and accord it Thy approval".

To vitalize the sense of this intention in mind is 'Fardh' (foremost obligation) but to utter it in words as well is preferable. With this intention determined as above one should stand in front of 'Baitullāh', on the side of that corner where 'Ḥajar-e-Aswad' is fixed, in such a way that the entire 'Ḥajar-e-Aswad' falls on one's right hand. Thereafter, with the intention

of 'Ṭawāf' one should move a bit towards right side to such an extent that 'Ḥajar-e-Aswad' becomes just in one's front. While standing in front of 'Ḥajar-e-Aswad' one should raise one's hands in the way they are raised at the time of first 'Takbīr: beginning the prayers, then he should recite as follows:—

بِسْمِ اللهِ اَللهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللهُ وَلِلّٰهِ الْحَمْدُ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللهِ - اَللّٰهُمَّ اِيْمَانًا بِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ۔

If the above is not preserved in memory in full or due to rush of people it is inconvenient to pronounce it completely, your saying only بسم الله الله اكبر و لله الحمد will suffice. Thereafter, yon are to let your hands down and to kiss 'Ḥajar-e-Aswad'. Both your hands should touch 'Hajar-e-Aswad' in the position as they touch the ground at the time of your prostration in prayers and then keeping your head between the palms of the hands kiss the Ḥajar-e-Aswad with reverence. If it is not possible even to touch Ḥajar-e-Aswad with your hands, you may touch it with some stick or with some other thing and then kiss this particular thing. In case it is also not possible, raise your hands towards 'Ḥajar-e-Aswad'. You must be very careful that you cause no trouble 'o others. If you feel



causing trouble to others, leave this much even; only raise your hands upto your ears in a position confronting to 'Ḥajar-e-Aswad' and then be content with kissing your hands only, because kissing 'Ḥajar-e-Aswad' is only Mustaḥab (desirable) while causing trouble to a 'Muslim' is 'Ḥarām' (unlawful, forbidden). After the Istilām to the 'Ḥajar-e-Aswad' you are to move to your right hand towards the side of the gate of the 'Ka'ba' and circumambulate 'Baitullāh'. On reaching Rukn-e-Yamāni it is Sunnat to touch it with your both hands or with your right hand. To kiss it or to touch it with your left hand is against 'Sunnat'. You may, however, pass by Rukn-e-Yamāni without having a touch in case you do not find a chance to do so.

*Note*:—Baitullāh has four corners. Every corner is called 'Rukn'. The first 'Rukn' is the corner of 'Ḥajar-e-Aswad'. Just confronting to it is the western corner called Rukn-e-Yamāni. The rest two corners are named as Rukn-e-Shāmi and Rukn-e-Irāqi, but in Ṭawāf, no action is related to those two corners. On completing a circuit of Baitullāh when you return to 'Hajar-e-Aswad you are again to pronounce بسم الله الله اكبر and again to kiss Ḥajar-e-Aswad' or otherwise to touch it and to kiss your hands as before. In this way you completed a 'Shauṭ'. Now, you are to complete similar

of 'Ṭawāf' one should move a bit towards right side to such an extent that 'Ḥajar-e-Aswad' becomes just in one's front. While standing in front of 'Ḥajar-e-Aswad' one should raise one's hands in the way they are raised at the time of first 'Takbīr: beginning the prayers, then he should recite as follows:—

بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ وَلِلّٰهِ الْحَمْدُ وَالصَّلٰوةُ وَالسَّلَامُ
عَلٰى رَسُوْلِ اللّٰهِ - اَللّٰهُمَّ اِيْمَانًا بِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا
لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ۔

If the above is not preserved in memory in full or due to rush of people it is inconvenient to pronounce it completely, your saying only بسم الله الله اكبر و لله الحمد will suffice. Thereafter, yon are to let your hands down and to kiss 'Ḥajar-e-Aswad'. Both your hands should touch 'Hajar-e-Aswad' in the position as they touch the ground at the time of your prostration in prayers and then keeping your head between the palms of the hands kiss the Ḥajar-e-Aswad with reverence. If it is not possible even to touch Ḥajar-e-Aswad with your hands, you may touch it with some stick or with some other thing and then kiss this particular thing. In case it is also not possible, raise your hands towards 'Ḥajar-e-Aswad'. You must be very careful that you cause no trouble 'o others. If you feel



causing trouble to others, leave this much even; only raise your hands upto your ears in a position confronting to 'Ḥajar-e-Aswad' and then be content with kissing your hands only, because kissing 'Ḥajar-e-Aswad' is only Mustaḥab (desirable) while causing trouble to a 'Muslim' is 'Ḥarām' (unlawful, forbidden). After the Istilām to the 'Ḥajar-e-Aswad' you are to move to your right hand towards the side of the gate of the 'Ka'ba' and circumambulate 'Baitullāh'. On reaching Rukn-e-Yamāni it is Sunnat to touch it with your both hands or with your right hand. To kiss it or to touch it with your left hand is against 'Sunnat'. You may, however, pass by Rukn-e-Yamāni without having a touch in case you do not find a chance to do so.

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seven 'Shauṭs' starting from and ending to 'Ḥajar-e-Aewad'. These seven 'Shauṭs' will complete one 'Ṭawāf'. After completing seven 'Shauṭs' you should perform Istilām of 'Ḥajar-e-Aswad' in the same way for the 8th time as well, i.e. you should kiss it or if you do not find an opportunity to do so, then you should kiss your hand etc. as mentioned before.

RULE OF ACTION

Istilām of 'Ḥajar-e-Aswad' that is to say its kissing or touching for the first time as well as for the 8th time is unanimously accepted to be as "Sunnat-e-Mu'kkada" (Emphasized Sunnat). Other 'Istilāms' in between these two are not so much emphasized.

RULE OF ACTION

When 'Iqāmat'[1] is being pronounced for the congregation of prayers and at the time of Imām's[2] standing for 'Khutba' (Sermon), making a 'Ṭawāf' is 'Makrōh' (undesirable). With this exception 'Ṭawāf' is not Makrōh at any time, even at the times when prayers is treated to be so (Hayātul-Qulōb).

1. Formula to be pronounced at the start of prayers in congregation.
2. The leader in prayers.



INVOCATIONS DURING TAWAF

During Ṭawāf it is treated to be most excellent to remain busy with the remembrance of Allāh with the invocations for His blessings. The invocation offered during Ṭawāf is granted by Allāh. There is no particular text for invocation or remembrance of Allāh fixed for this occasion. In Ḥadith these two invocations have been narrated which are very brief. The one which is to be pronounced between Rukn-e-Yamānī and 'Ḥajar-e-Aswad' is :—

رَبَّنَا اٰتِنَا فِی الدُّنْیَا حَسَنَةً وَّفِی الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ۝

"Our Lord! Give us good in this world and good in the world hereafter and defend us from the torment of the Hell."

The 2nd invocation which has been narrated to be pronounced between 'Ḥajar-e-Aswad' and 'Ḥaṭim' is :—

اَللّٰهُمَّ قَنِّعْنِیْ بِمَا رَزَقْتَنِیْ وَبَارِكْ لِیْ فِیْهِ وَاخْلُفْ عَلٰی كُلِّ غَائِبَةٍ لِّیْ بِخَیْرٍ۔ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ۝

"O Allāh! make me content with what Thou granted to me and bless me with its abundence; guard (my family and my wealth) whatever is behind me. There is no god but Allāh. He is Unique, He hath no partner; For Him is the

kingdom and for Him is the praise. He hath power over all things."

Imām Muḥammad says in his 'Mabsōṭ' that it is not proper to fix particular forms of invocation for the various places of 'Hajj' pilgrimage. You may pray for whatever objects you require and in whatever words you feel interested, as sticking to a particular text of invocation often loses yours ense of humiliation and tenderness of your heart. For every Shauṭ of Ṭawāf, most of the different texts of invocation, which have been published by some persons, have been narrated from Messenger of Allāh (peace be upon him) but they are not specifically meant for 'Ṭawāf'. If these texts are committed to one's memory and one can pronounce them understandingly, then well and good. However, it is, in no way, advisable that most of the common people carry some pamphlets in their hands during their Ṭawāf and try hard to read out these texts of invocation without following them. Therefore, it is far better to pray whatever one feels, in his own language.

RULE OF ACTION

During Ṭawāf, remembrance of Allah is preferable. Recitation of the Holy Qur'ān is also allowed but remembrance of Allāh, recitation of the Qur'ān or invocation should not be aloud, so that it may not disturb others who perfor-



Ṭawāf. Hence, may be well realized the undesirability of the noise made by Mu'allims while teaching invocations to the people.

TWO RAK'ATS OF PRAYERS AFTER TAWAF

After Ṭawāf two Rak'ats of prayers pertaining to Ṭawāf are Wājib (Hidāya). These two Rak'ats are Wājib after every Ṭawāf; though it may be a 'Nafl Ṭawāf' (Zubda). It is Sunnat and preferable to perform these two Rak'ats on the back side of Maqām-e-Ibrāhīm (Bukhari and Muslim). Maqām-e-Ibrāhīm is the stone which, for the sake of Ḥazrat Ibrāhīm (the great Prophet, the friend of Allāh) was brought by the angels from Heaven for the construction of 'Baitullāh'. It has the impression of Ḥazrat Ibrāhīm's steps. In the Holy Qur'ān, these two Rak'ats have been ordered to be offered behind this stone.

وَاتَّخِذُوا مِنْ مَّقَامِ اِبْرَاهِيْمَ مُصَلًّى ۞ (۲ : ۱۲۵)

"And take ye the station of Abraham as a place of prayers."

RULE OF ACTION:

Saying two Rak'ats of Ṭawāf behind Maqāma-e-Ibrāhīm means that Maqām-e-Ibrāhīm falls between one who performs the prayers and Baitullāh. It is preferable to be as nearer to Maqām-e-Ibrāhīm ās possible. Yet there is no harm to

kingdom and for Him is the praise. He hath power over all things."

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"And take ye the station of Abraham as a place of prayers."

RULE OF ACTION:

Saying two Rak'ats of Ṭawāf behind Maqāma-e-Ibrāhīm means that Maqām-e-Ibrāhīm falls between one who performs the prayers and Baitullāh. It is preferable to be as nearer to Maqām-e-Ibrāhīm ās possible. Yet there is no harm to

be at some distance. To have an access forward by causing trouble to others is merely a show of ignorance. Trying to reach just adjacent to Maqām-e-Ibrahīm at rush hours causes inconvenience to yourself and annoyonce to others. It is therefore better to say your prayers at some distance but do not go far away unnecessarily and keep Maqām-e-Ibrāhīm between you and Baitullāh.

RULE OF ACTION

Two Rak'ats of Ṭawāf are not lawful to be offered at undesirable (Makrōh) hours, that is to say, at the time of rising and setting of the sun and at noon (midday) unlike Ṭawāf which is lawful in these hours as well (Zubda).

RULE OF ACTION

The person who may have an access near Maqām-e-Ibrahīm should say his two Rak'ats of Ṭawāf with a brief recitation of the Holy Qur'ān therein and should leave the place after a short invocation so that others may not be annoyed. Long invocations and drawn out Nafls should be avoided here and if desired should be said at some other place.

RULE OF ACTION

These two 'Rak'ats must be said just after



completion of your Ṭawāf. Unnecessary delay is treated to be as Makrōh (undesirable). (Zubda).

RULE OF ACTION

Adding several Ṭawāfs together and saying two Rak'ats each for all the Ṭawāfs at a time is Makrōh. But underirable (Makrōh) hours are an exception when several Ṭawāfs can be added together and after these hours having passed two Rak'ats, each for every Ṭawāf can be said at a time though separately.

RULE OF ACTION

In case you could not say these two Rak'ats of 'Ṭawāf' behind Maqām-e-Ibrāhīm, they may be said somewhere in its vicinity or in 'Ḥatim' or somewhere within the surroundings of 'Ḥaram'. This obligation will stand discharged even if the Rak'ats are said out of 'Haram', but it will be regarded as 'Makrōh' (not desirable.)

TO GO TO MULTAZAM AND TO PRAY

The part of Baitullāh which is between 'Ḥajar-e-Aswad' and the gate of Baitullah is called Multazam. Invocations at this place are specially granted. According to 'Sunnat' you are to go to Multazam after Ṭawāf. There, you are to place your both hands upright in the direction over your head on the wall of this particular part of Ka'ba. You are also to touch the wall with

your breast and cheeks, and pray to Allāh humbly and submissively. It is an experienced act that such invocation is never rejected.

### TO HAVE A DRINK OF ZAMZAM WATER

After Ṭawāf it is 'Mustahab' to go to the Well of Zamzam and have a bellyful drink of Zamzam water while you are facing Baitullāh. This drink should be in three breaths, reciting 'Bismilla' in the beginning and 'Alḥamd-u-lillah" at the end.

### RULE OF ACTION

Taking a bath or making an ablution with the water of Zamzam is not proper yet a person without ablution is allowed to make an ablution. Doing Istinja[1] or cleaning out the pollution of your body or clothes is not lawful with this water (Ghunya).

### IDHTIBA' AND RAMAL DURING TAWAF

The practices of Ṭawāf so far mentioned are equally necessary for the observers of every kind of Ṭawāf, whether it may be a Ṭawāf of 'Umra or a Ṭawāf of 'Ḥajj' and similarly its observer may be a Mufrid or a Qārin or a Mutamatte'. It may be a Wājib Ṭawāf or 'Sunnat' or 'Nafl'. But the Ṭawāf wherein you have to observe Sa'i

1. Washing or cleaning one's private parts after a natural evacuation.



between Ṣafā and Marwa requires you to perform two more practices :—

Firstly the Idhṭibā', that is, you are to put the upper sheet of your 'Iḥrām on your left shoulder taking it through your right armpit. In Ṭawāf followed by Sa'i, Idhṭibā' is Sunnat only for males from the very beginning upto the end. But at the time of saying two Rak'ats of Ṭawāf the sheet is to cover both your shoulders as usual (Zubda). The second practice is that of 'Ramal' which is Sunnat in the first three circuits of Ṭawāf. The way of performing Ramal is to walk hurriedly with forceful and narrow paces while shaking the shoulders like a brave soldier going to battle-field. But he is not required to run. (Hayātul Qulōb).

### RULE OF ACTION

Idhṭibā' and Ramal both are Sunnat for males only. Females are exempted.

### RULE OF ACTION

The first Ṭawāf performed by a Qārin or a Mutamatte' will be treated as a Ṭawāf of 'Umra whereafter Sa'i of 'Umra becomes obligatory. As such, Idhṭibā' and Ramal are necessary for both of them, unlike a 'Mufrid' who wore Iḥrām' only

1. Washing or cleaaing one's priuate parts after natural evacuation.

for 'Ḥajj'. His first Ṭawāf will be treated as Ṭawāf-e-Qudōm whereafter Sa'i for 'Ḥajj' is not necessary to be observed at that very time because he has the choice to perform 'Sa'i at that time or after Ṭawāf-e-Ziyārat on the 10th day of Zilḥijja. Anyhow, in case he desires to perform the Sa'i for 'Ḥajj' with Ṭawāf-e-Qudōm, he will also have to observe the Sunnat of Idhṭibā' and Ramal in his first Ṭawāf-e-Qudōm. But it is preferable to perform Sa'i of Ḥajj after Tawāf-e-Ziyārat.

### SA'I BETWEEN SAFA AND MARWA

Ṣafā and Marwa are two hills in the neighbourhood of Masjid-ul-Ḥarām. The literal meaning of Sa'i is to run. In the terminology of Shari'at (Islamic Law) to make seven rounds between Ṣafa and Marwa, in a particular way, is called Sa'i. It is observed as a memorial of a particular action of Ḥazrat Hajara, the mother of Ḥazrat Ismā'il (peace be upon them). This Sa'i is 'Wājib' both in 'Ḥajj' and 'Umra'.

### RULES AND CONDITIONS FOR SA'I

It is a condition for Sa'i to be performed after Ṭawāf. A Sa'i performed before Ṭawāf is not valid. It will have to be performed again after Ṭawāf. (Zubda). It is not, however necessary to perform a Sa'i immediately after Ṭawāf.



Though it is a Sunnat to do so yet there is no harm if there is a pause in between due to one's being tired or on account of some other requirement (Zubda).

### RULE OF ACTION

For a Sa'i performed after the stay at 'Arafāt and alongwith the Ṭawāf of Ziyārat, Iḥrām is not a condition. It is even preferable and desirable to perform Ṭawāf-e-Ziyarat, after taking off 'Iḥrām' in 'Mina' on the 10th of Ẓilḥijja when you already become free from offering a sacrifice and having your head shaven, although it is also permissible to perform Ṭawāf-e-Ziyārat before putting off Iḥrām. But Iḥrām is a condition for the Sa'i of Ḥajj which is performed before the stay at 'Arafāt. Similarily, Iḥrām stands a condition for a Sa'i of 'Umra as well.

### RULE OF ACTION

If Sa'i was not performed after Ṭawāf-e-Qudōm, it must be performed within Ayyām-e-Naḥr[1] after the Tawāf-e-Ziyārat. It is Makrōh to delay Sa'i after the days of Naḥr (Hayāt-ul Qulōb).

### RULE OF ACTION

Though Sa'i is 'Wājib' to be performed on

1. The Days of Naḥr (Immolation) i.e. 10th, 11th, and 12th of Zilḥijja.

foot yet in case of some excuse it is allowed with the help of some sort of conveyance like rickshaw etc. If someone performs Sa'i on a vehicle without any excuse, he falls under the obligation of Dam i.e. offering a sacrifice.

### MASNON[1] MODE OF SA'I

After Ṭawāf when you become free from having a drink of Zamzam Water and ready to go for Sa'i you should go again to Ḥajar-e-Aswad and offer an Istilām for the 9th time, i.e. you kiss Ḥajar-e-Aswad if possible, otherwise touch Hajar-e-Aswad with some stick or your hand and then kiss it. In case it is also not possible, kiss both your hands while keeping them in a confronting position to Ḥajar-e-Aswad and proclaim

اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ ۔

Thereafter, according to the traditions of the Holy Prophet you come out through 'Babuṣ Ṣafā', though it is also permissible through some other gate. Then you are to ascend Ṣafā so high as you may have a look of Baitullāh. Thereupon you are to stand with your face towards Ka'ba and make up your mind as follows to perform Sa'i:

O Allāh! for the sake of Thy pleasure I intend to complete seven rounds of Sa'i

1. According to the traditions of the Holy Prophet.



between Ṣafā and Marwa. Now render it easy for me and accord it Thy approval.

Vitalizing this Niyyat (your intention) in mind is sufficient, but to pronounce it in words is however preferable. Then you are to raise your hands as they are raised at the time of invocation and not to raise them in a position similar to that of Takbīr-e-Taḥrima[1] in prayers as most of the ignorant people do (Manasik, Mullā Alī Qāri). Thereafter, pronounce Takbīr and Tahlīl loudly and Darōd Sharīf with a tender voice, and pray to Allāh, humbly and submissively. This is also a place attracting Allah's approbation. Though it depends upon your own choice, you may praise Allāh with whatever words you like and you may pray to Him whatever you are desirous for, yet the invocation narrated from the Messenger of Allāh (peace be upon him), particularly for this place is preferable. The invocation is:

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ

وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۔

"There is no god but Allāh, He is Unique, He hath no partner; The whole universe is only for

1. Saying Allāhu Akbar in order to start prayers.

Him and for Him is the praise. He gives life and He brings death."

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ أَنْجَزَ وَعْدَهٗ وَنَصَرَ عَبْدَهٗ وَهَزَمَ الْأَحْزَابَ وَحْدَهٗ ۞

"He hath power over all things. There is no god but Allāh. He is Unique. He fulfilled His promise and helped His slave and He alone defeated the enemies."

Following this invocation there is another invocation to be recited, narrated from the Messenger of Allāh (peace be upon him).

اَللّٰهُمَّ إِنَّكَ قُلْتَ اُدْعُونِي أَسْتَجِبْ لَكُمْ وَإِنَّكَ لَا تُخْلِفُ الْمِيعَادَ وَإِنِّي أَسْئَلُكَ كَمَا هَدَيْتَنِي لِلْإِسْلَامِ أَنْ لَا تَنْزِعَهٗ حَتّٰى تَوَفَّانِي وَأَنَا مُسْلِمٌ ۞

"O Allāh! Thou saidst, "Call on me, I would respond" and Thou never breakest Thy promise; and I ask Thee that as Thou hath guided me to Islam, do not dedrive me of it till Thou takest me unto Thee while I am a Muslim.,'

These Takbīrāt and invocations are to be repeated three times. Besides this, you may invoke whatever blessings you desire as it is a place of approbation. Hereafter you are to walk, while reciting the name of Allāh, from Ṣafā to Marwa with usual pace. When you reach within a distance of six cubits from the



place where green pillars have been erected within the wall, you are to start running and keep running even after crossing the other green pillars, upto a distance of six cubits from these latter pillars. Then again you are to walk with usual steps. For this occasion the following invocatiou has been narrated from the Messenger of Allāh (peace be upon him):

رَبِّ اغْفِرْ وَارْحَمْ أَنْتَ الْأَعَزُّ الْأَكْرَمُ ۞

"My Lord! Forgive and have mercy! Thou art Most Powerful, Most Gracious. (Zubda)"

You may however pray for whatever else you desire as prayers are granted at this place also.

RULE OF ACTION

If you are performing Sa'i by means of some carriage you should speed it up between the two green pillars provided it does not hurt others. To run whether on foot or on a carriage is Sunnat only upto such an extent that it does not cause annoyance to others. When you reach Marwa, the hill confronting ta Ṣafā, you are to ascend it and stand there with your face towards Baitullāh. Here also you are to repeat the practice you observed on Ṣafā like raising your hands, pronouncing Takbīr-o-Taḥlīl and praying. You have thus completed a round

of Sa'i. Thereafter you are to walk back from Marwa to Ṣafā. This time as well you are to start running a short while before reaching the green pillar and upto a short distance beyond the other green pillar you are to continue running. Then walking on usual steps, you are to ascend Ṣafā and as detailed above you are to raise your hands in the position of invocation, repeat Takbīr-o-Taḥlīl and pray as before. Thus you have completed the 2nd round. In this way you are to complete seven rounds. Sa'i commences from Ṣafā and ends on Marwa.

RULE OF ACTION

It is a Sunnat of the Messenger of Allāh (peace be upon him) to complete seven rounds of Sa'i and then to offer two Rak'ats of prayers by the side of 'Maṭāf' (where Ṭawāf is performed in the Ḥaram. It is howover permissible to offer two Rak'ats somewhere at Bāb-ul-'Umra.

RULE OF ACTION

Cleanliness, ablution and wearing clean clothes are treated to be Mustaḥab for the observance of Sa'i though it stands accomplished otherwise as well (Ghunya).

ON BEING FREE FROM SA'I

Now all the practices pertaining to Iḥrām and 'Umra have come to an end provided the



'Iḥrām' was worn with the intention of 'Umra or of Tamattu' in 'Ḥajj'. After being free from Sa'i you may have your head shaven or at least have its hair cut equal to a finger's joint (about an inch) in length. To shave the head is called Ḥalq' and to cut the hair is called Qaṣr. With this 'Ḥalq' or Qaṣr, Iḥrām formality has ended. Now, the observer of 'Umra alone has become free. Similarly the observer of 'Umra pertaining to Ḥajj-e-Tamattu' has now stood relieved from the obligation of 'Umra or Tamattu'. Formalities of Iḥrām have now ended for both of them. They may now stay in Mecca, like common inhabitants and wait for the days of Ḥajj which will commence from the 8th day of Ẓilḥijja. During this intervening period they should not stroll unnecessarily in Bazars or in meetings. Presence in Ḥaram and frequent Nafl Ṭawāfs should be treated as Allāh's great bounty.

On the other hand, if a person is Mufrid that is to say he has worn Iḥrām from Mīqāt for Ḥajj only or if he is a Qārin and has worn Iḥrām from Mīqāt for Ḥajj and 'Umra both; in each case, Iḥrām formality is still existing and as such both of them are bound to stay in Mecca with all the restrictions of Iḥrām. They should try to remain present in Masjid-e-Ḥarām and spend most of their time in observing Ṭawāf to Baitullāh which in fact, should be considered

a great boon. They should avoid useless meetings and bazars and wait far the days of Ḥajj which are due to commence on the 8th day of Ẓilḥijja.

### RULE OF ACTION

During this waiting period a Nafl Ṭawāf, if made, will not include Idhṭibā' and Ramal.

### THE FIVE DAYS OF HAJJ

The practice and fundamentals of Ḥajj commence in a chain from the 7th day of Ẓilḥijja. On the 7th day the Imām delivers the first Khuṭba of Ḥajj after Ẓuhr prayers wherein he explains the practices of Ḥajj and gives a programme for the next five days.

### THE FIRST DAY—THE 8TH ZILHIJJA

Today, after sunrise, all the pilgrims are to go to Mina in the state of Iḥrām. Mufrid whose Iḥrām is for Ḥajj only and Qārin whose Iḥrām is for Ḥajj and 'Umra collectively, both are already with Iḥrām. The Mutamatte' who had taken off his Iḥrām after 'Umra as well as the inhabitants of Ḥaram will today wear Iḥrām at first. They should take a bath in accordance with Sunnat and should come in Masjid-e-Ḥarām after wearing Iḥrām. It is Mustaḥab for them to perform a Ṭawāf. After



saying two Rak'ats of Ṭawāf they should say two more Rak'ats for Iḥrām. Then they should make up their mind for Ḥajj in this way:

"O Allāh! I intend to perform Ḥajj for the sake of Thy pleasure. Render it easy for me and accord it Thy approval."

With this Niyyat they should repeat 'Talbia

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ۔ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ۔ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ۔

No sooner did you repeat Talbīa the Iḥrām for Ḥajj started. Now you have come under all the aforementioned restrictions of Iḥrām. Now, you should proceed to Mina which is a vast open field between the two sided hills at a distance of 3 miles from Mecca. It is Sunnat to say five times prayers from the Ẓuhr prayers of the 8th Ẓilhijja upto the Fajr prayers of the 9th in Mina and to stay here this night. It is Makrōh this night to stay in Mecca or to reach 'Arafāt. (The Annotation to Zubda).

### THE 2ND DAY, 9TH ZILHIJJA THE DAY OF 'ARAFA

Today you are to perform the most important fundamental of Ḥajj, without which Ḥajj does not stand performed. Today, when the

a great boon. They should avoid useless meetings and bazars and wait far the days of Ḥajj which are due to commence on the 8th day of Ẓilḥjja.

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وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ۔

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THE 2ND DAY, 9TH ZILHIJJA THE DAY OF 'ARAFA

Today you are to perform the most important fundamental of Ḥajj, without which Ḥajj does not stand performed. Today, when the

sun rises a bit high you are to set out for ʻArafāt from Mina. Outside the precincts of Ḥaram and at a distance of 9 miles from Mecca, ʻArafāt is that great open field where the holy prophet Ḥazrat Ādam and Ḥazrat Ḥawwā were mutually acquainted and met together after their separation. This very acquaintance (maʻrifa or tʻaruf) is said to be the root of the name of ʻArafāt. The boundaries of this open field are fixed on all four sides. The Saudi Arabian Government has now marked these boundaries prominently so that the "Stay at ʻArafāt", which is the most essential fundamental of Ḥajj, is not erroneously performed outside the precincts of ʻArafāt. On the side from which the pilgrims enter this open field there is a big mosque called Masjid-e-Namira, which was built by the Holy Prophet Ḥazrat Ibrāhīm Khalīl-ul-Lāh (Peace be upon him). This mosque is just at the edge of the open-field of ʻArafāt. The piece of land below the western wall of this mosque is out of ʻArafāt and is called Baṭn-e-ʻUrana. It is not within the boundaries of ʻArafāt. A stay here is not valid. Now-a-days, it is observed that many tents are pitched in this very place, Baṭn-e-ʻUrana. If these people leave their tents at the time of waqōf (stay) and enter the boundaries of ʻArafāt their Ḥajj will however stand discharged, otherwise it will



stand null and void. This should be carefully understood. Muʻallims should not be relied upon in this respect. The stay can be held anywhere within the surrounding of ʻArafāt but a stay near Jabal-e-Raḥmat (A hill in ʻArafāt) is preferable.

### WAQOF-E-ʻARAFAT

The literal meaning of Waqōf is to stay. The stay at ʻArafāt for a while from the time after Ẓuhr (Midday) on the 9th of Ẓilḥijja up to the daybreak (on the 10th) is the basic fundamental of Ḥajj. It is Wājib to stay at ʻArafāt till sunset of the 9th. It is Mnstaḥab to take a bath before noon but if it is difficult, making an ablution only will also suffice. Being so prepared a pilgrim should go to Masjid-e-Namira. Here the Imām-ul-Muslimīn (The leader i.e., ruler of the Muslims) or his vicegerent will deliver the 2nd Khutba of Ḥajj which is Sunnat, not Wājib. He will then lead the congregation of Ẓuhr and ʻAṣr prayers taking them together in the time of Ẓuhr. In this case two Sunnat prayers of Ẓuhr will be abandoned.

### RULE OF ACTION

On the day of ʻArafa in ʻArafāt, this combining of Ẓuhr and ʻAṣr prayers together in the time of Ẓuhr is Sunnat or Mustaḥab but this is subject to the condition that you are wearing the Iḥrām

of Ḥajj and the prayers are performed in the leadership of Imām-ul-Muslimīn or his vice-gerent. Firstly Ẓuhr and then 'Aṣr prayers are to be performed separately.

RULE OF ACTION

A great majority of Ṣaḥaba (the companions of the Holy Prophet) is of the view that like all other prayers in general, in the prayers of this day also full four Rak'ats Fardh prayers will be performed by a stationed person. But according to some of the Ṣaḥaba, a stationed person also will have to cut short the prayers of this day from four Rak'ats to two Rak'ats as one of the particular practices of Ḥajj. In the mosque of Namira, if Ẓuhr and 'Aṣr prayers are led by a stationed Imām and he cuts short the prayers, according to Jumhōr (a great majority of 'Ulamā) such prayers will stand void and its revision will be 'Wājib'. This is a case which is usual now-a-days that a stantioned Imām leads the congregation of the prayers while cutting them short in two Rak'ats. Therefore, you should say your proyers with congregation at your own places in tents. Ẓuhr prayers should be said in the time of Ẓuhr and 'Aṣr prayers in the time of 'Aṣr. The condition for combining both the prayers together in the time of Ẓuhr is that they are said under the leadership of Imām-ul-Muslimīn or his





deputy. Since the leader (Imām) in prayers, inspite of his being stationed, cuts short the prayers, therefore the prayers of a Ḥanafi, stationed or traveller, does not stand discharged under his leadership.

MASNON MODE OF WAQOF-E-'ARAFAT

Proper time of Waqōf is from afternoon to sunset. A Pilgrim may stay anywhere he likes in the 'Arafāt field but it is preferable to stay near the well known hill of 'Arafāt, Jabalur Raḥmat where the Mauqif (the place of stay) of the Messenger of Allāh (Peace be upon him) is situated. If you cannot approach that actual place easily then it is better to reach as near it as possible. But if it is difficult to approach near Jabalur Raḥmat or it is very difficult to locate his own tent on return, as is very usual nowadays, the pilgrim should then observe Waqōf in his own tent. The real worth wanted in this respect is the tranquility and humiliation of your heart and that can be achieved only when your heart is not attached to your belongings and relatives or companions behind.

RULE OF ACTION

It is highly preferable to observe Waqōf in a standing position facing Ka'ba upto the time of sunset but in case it is difficult, you should try

to stand as long as you can and then you may sit and stand again when you regain your rosistence. During this period you should remain busy in humble pronouncement of Talbia, recitation of the Holy Qur'ān, Darōd Sharīf, Istighfār (seeking forgiveness of Allāh) and remembrance of Allāh. You should implore before Allāh for all mundane and heavenly design for yourself, for all your relations, friends and for all Muslim brethren. This is the time when implorations and invocations are responded and very scarcely this opportunity falls to one's lot. On this day you should abstain from even the permissible but unncessary mutual talks. The whole time should be spent in the remembrance of Allāh and invocations before him.

### RULE OF ACTION

In the invocations of Waqöf it is Sunnat to raise your hands in praying position but on feeling tired you may pray with your hands let down as usual. It is narrated from the Holy Prophet that he raised his hands and pronounced الله اكبر و لله الحمد three times and thereafter he said this invocation :

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ۔ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ،
اَللّٰهُمَّ اهْدِنِيْ بِالْهُدٰى وَنَقِّنِيْ بِالتَّقْوٰى وَاغْفِرْلِيْ فِي الْاٰخِرَةِ وَالْاُوْلٰى ۔

"There is no god but Allāh, He is Unique, He



hath no partner. The whole universe is for Him and for Him is the praise. O Allāh! keep me on the guidance and purify me with piety and forgive me in the Hereafter and in this world."

The Holy Prophet (Peace be upon him) then let his hands dawn for as long a time as can be taken for the recital of Sōra Fātiḥa. Then again he raised his hands and repeated the same words and invocation. Thereafter he again let his hands down for the same time equivalent to the recital of Sōra Fātiḥa, and again for the third time he repeated the same words and invocation with raised hands (Zubda).

### THE INVOCATIONS AT THE TIME OF WAQOF

It is a fact that the best invocations are those which are prayed for humbly and earnestly, in whatever language they may be. But on the other hand, it is also a fact that everyone does not know the etiquette and adequacy of invocations. Oh, could we but sacrifice our ownselves, our belongings and our parents, for the Messenger of Allāh (Peace be upon him) that he taught us invocation beyond our imagination, for our wordly wants and needs, alongwith our religious designs. These invocations have been compiled by 'Ulamā' in regular books. For example, Al-Ḥizb-ul-A'zam and its extract Munājāt-e-Maqbōl have been published. They are available everywhere. Translation of prayers may

also be available with the texts. There is plenty of time to repeat all the invocations contained in Al-Ḥizbul-A'zam or Munājāt-e-Maqbōl. But please note that only repeating an invocation is not the aim. The aim is to pray to Allāh. As such, the persons not conversant with Arabic language should better pray to Allāh after having the words of translation fully understood. In case it is not possible, please read it as it is. It is hoped that mere reading of the invocations will also attract Allāh's approval. Alongwith these invocations, whatever needs you know about yourself, your family members, your friends and Muslims in general, you may pray to Allāh for them also, in your own language. Some invocations are to follow further in this very book. At least these invocations should continue to be repeated upto the time the sun sets. It is Makrōh to delay after sunset.

The Messenger of Allāh (Peace be upon him) said, "The best invocation on the day of 'Arafa, and the best of all the invocations I ever offered or other holy prophets before me ever offered is:

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۞

"There is no god but Allāh : He is Unique; He hath no partner, the whole universe is for



Him and for Him is the praise, and He hath power over all things."

It is a brief invocation. It should be repeated again and again. But the time is abundant and opportunity is in hand. It should be availed of for praying to Allāh imploringly for all your mundane and heavenly desires in your own language as well. These invocations should include all your relations, friends, connexions and all Muslims. For all our mundane and heavenly designs no one can suggest more adequate and more comprehensive invocations than those taught by the Messenger of Allāh (Peace be upon him). These invocations have been compiled by 'Ulamā in some of the books. Mullā 'Alī Qāri has collected these invocations in his Ḥizbul-A'zam; an extract of which has been compiled by Maulānā Thānvī in his Munājāt-e-Maqbōl. These invocations, if heartfelt and pronounced with attentive mind, will attract all your mundane rewards as well as heavenly betterment. However, out of all these invocations, hereunder we give some selected comprehensive invocations for those who cannot manage to repeat all. At least they should be prayed for humbly and earnestly with their meaning thoroughly understood. The invocations are :

اَللّٰهُمَّ اِنِّیْ ظَلَمْتُ نَفْسِیْ ظُلْمًا كَثِیْرًا وَّلَا یَغْفِرُ الذُّنُوْبَ اِلَّا
اَنْتَ فَاغْفِرْلِیْ مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِیْ اِنَّكَ اَنْتَ
الْغَفُوْرُ الرَّحِیْمُ - اَللّٰهُمَّ اغْفِرْلِیْ مَغْفِرَةً تُصْلِحُ بِهَا شَأْنِیْ فِی
الدَّارَیْنِ وَتُبْ عَلَیَّ تَوْبَةً نَّصُوْحًا لَا اَنْكُثُهَا اَبَدًا وَّاَلْزِمْنِیْ
سَبِیْلَ الْاِسْتِقَامَةِ لَا اَزِیْغُ عَنْهَا اَبَدًا - اَللّٰهُمَّ نَقِّلْنِیْ مِنْ
ذُلِّ الْمَعْصِیَةِ اِلٰی عِزِّ الطَّاعَةِ ۞

"O Allāh ! I have done much wrong to myself and none can forgive my sins except Thou, so forgive me with Thy special forgiveness and have mercy on me, no doubt Thou art Oft-forgiving, All Merciful. O Allāh ! grant me forgiveness by which Thou may improve my affairs in both the worlds And turn unto me with Thy approval to the penitence of mine which I may never violate. Make me steadfast on the path of uprightness wherefrom I never go astray. O Allāh ! turn me from the baseness of disobedience to the esteem of obedience."

RULE OF ACTION

A person who gets out of the precincts of 'Arafāt before sunset, he is bound to return and leave 'Arafāt after sunset ; otherwise he will fall under the obligation of Dam i.e., an offering of an animal's sacrifice.



RULE OF ACTION

If a person, through an excuse, cannot have a chance of Waqōf in 'Arafāt on the 9th Ẓilḥijja from afternoon upto the sunset, he is allowed to observe Waqōf after the sunset on the night of the 10th Ẓilḥijja before daybreak. The obligation will thus stand discharged (Manāsik of Mulla Alī).

PROCEEDING FROM 'ARAFAT TO MUZDALIFA

Muzdalifa is situated within the boundaries of Ḥaram at a distance of 3 miles towards the East from Minā. You are to reach 'Muzdalifa' on the night of the 10th Ẓilḥijja after being free from the Waqōf in 'Araſāt. Maghrib and 'Ishā prayers are to be said together in the time of 'Ishā. The name of Allāh and Talbia should be continuously repeated throughout the way. On this day, it is not permissible for the Ḥajj Pilgrims to say their Maghrib prayers in 'Arafāt or on the way to Muzdalifa. It is Wājib to delay their Maghrib prayers and to say it is Muzdalifa alongwith 'Ishā prayers. The Waqōf Fardh prayers of 'Ishā should be said immediately after the Fardh prayers of Maghrib. Sunnat prayers of Maghrib as well as Sunnat and Witr prayers of 'Ishā should be said afterwards (Zubda).

RULE OF ACTION

In Muzdalifa both the prayers of Magrib and

'Ishā are to be performed with one solitary Azan (call to prayers) and one Iqāmat.

RULE OF ACTION

It is Wājib to combine together Magrib and 'Ishā prayers at the time of 'Ishā in Muzdalifa and a congregation is not a precondition there for (Ḥayāt-ul-Qulōb).

RULE OF ACTION

Maghrib prayers, if said in 'Arafāt or on the way to Muzdalifa, will have to be revised on reaching Muzdalifa.

RULE OF ACTION:

If a person reaches Muzdalifa before the time of 'Ishā, he should wait and postpone his Maghrib prayers upto the time of 'Ishā when both these prayers, Maghrib and 'Ishā should be added together (Zubda).

RULE OF ACTION:

In Muzdalifa, it is Mustaḥab to wake at night and remain busy in adoration to Allāh. In the opinion of some 'Ulamā this night is more excellent than Lailat-ul-Qadr[1] even (Zubda).

1. One of the odd nights between 21st and 29th and most probably the 27th night of the month of Ramadhān.



RULE OF ACTION

It is Sunnat-e-Mu'akkada (emphasised Sunnat) to stay at Muzdalifa on the night of 10th Zilhijja i.e. the night of Id-ul-Adhḥa (Hayāt-ul-Qulōb).

## THE THIRD DAY OF HAJJ

### WAQOF-E-MUZDALIFA

Today is the 10th of Zilhijja. Today the Ḥajj Pilgrims have to perform many Wājibāt (plural of Wājib) and Farāidh (plural of Fardh) of Ḥajj. That is why they have been exempted from saying Id Prayers. The first Wajib is the Waqōf in Muzdalifa the duration of which is from the appearance of Fajr (day break) to some time before the rising of the sun. This Wājib however stands discharged if someone goes to Minā a short while after the appearance of Fajr without waiting for the sunrise. Though only saying Fajr prayers in Muzdalifa does also suffice the fulfilment of this Wājib yet Sunnat is this that the sunrise should be waited for.

RULE OF ACTION

Waqōf can be observed anywhere within the surroundings of Muzdalifa open-field with the exception of Wādi-e-Muḥassir (the Valley of Muhassir) which is a place out of Muzdalifa towards Minā. This is the place where the Divine

'Ishā are to be performed with one solitary Azan (call to prayers) and one Iqāmat.

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punishment had descended upon the people of the elephant (Aṣḥāb-e-fīl). It is also known, nowadays, by the name of Wādi-e-Nār. On its entrance, the Government of Saudi Arabia has fixed a notice board so that no one stays in Wādi-e-Muḥassir by mistake. It is preferable to observe Waqōf near Mash'ar-e-Ḥarām which is also called as Jabal-e-Quzaḥ. If due to rush of people it is difficult to reach there you may observe Waqōf after offering your Fajr prayers in darkness (just after daybreak) wherever you have been staying. During this Waqōf also, you should remain busy with Talbīa, Takbīr, Tahlīl, Istighfār, Tauba (turning to Allāh in penitence) and Darōd.

### RULE OF ACTION

Waqōf-e-Muzdalifa is Wājib but for women and very old, weak and ailing persons it is permissible that they abandon the Waqōf and go straight to Minā. Any Kaffāra-e-Dam (i.e. atonement by way of animals' sacrifice) is also not Wājib on them on this account. But of course, if male persons abandon this Waqōf without any ailment or very old age they will certainly fall under the obligation of Dam.

### RULE OF ACTION

This distinction between an ailing and an unailing person that an ailing person is not bound



to offer a 'Dam' on abandoning the Waqōf is exclusively related to Waqōf-e-Muzdalifa. Violation of any of other abstinances of Iḥrām inspite of its being on account of illness will however impose obligation of Dam (Zubda).

### PROCEEDING TO MINA FROM MUZDALIFA

A short while before the sunrise which may be equivalent to the time sufficing two Rak'ats of prayers, you are to proceed to Minā from Muzdalifa. Delaying your proceeding is contrary to Sunnat (Hayāt-ul-Qulōb). It is also a Sunnat to collect from Muzdalifa seven pebbles equal to a big gram or a date-stone in size for the purpose of Rami at Jamarat-ul-'Aqaba.

### THE 2ND WAJIB OF 10TH ZILHIJJA— THE RAMI AT JAMRAT-UL-'AQABA

Today on reaching Minā, the first thing to do is the Rami at Jamarat-ul-'Aqaba which is Wājib on this very day. It may please be noted t hat there are three such places in Minā which are called as Jamarāt. Seven pebbles are pelted on each of these Jamarāt. The first Jamra is near the mosque of Minā i.e. Masjid-e-Khaif. It is called Jamrat-ul-'Ola. The 2nd Jamra is next to the first and is called Jamrat-ul-Wusta. The third one named as Jamrat-ui-'Aqaba is situated at the end of Mina. Today on the 10th Zilhijia,

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you are to perform Rami with seven pebbles on Jamrat-ul-'Aqaba only. Rami literally means pelting of stones or pebbles. This Rami is observed as a memorial of that approved action of Hazrat Ibrāhīm (Abraham) which he did at the time he took his son Ḥazrat Ismā'īl (Ishamel) for offering him as sacrifice and the satan tried to mislead him. At that time Ḥazrat Ibrāhīm repelled the satan by throwing pebbles at him.

RULE OF ACTION

For the Rami of the first day at Jamrat-ul-'Aqaba, it is Mustaḥab to bring seven pebbles from Muzdalifa; yet collecting them from anywhere else is also permissible. But they should not be collected from the neighbourhood of Jamarāt, because the pebbles lying near Jamarāt are reprobated in the eyes of Allāh as clearly stated in Ḥadīth. The pebbles thrown by those pilgrims whose Ḥajj has been approved by Allāh are lifted up. For the Rami to be done at Jamarāt in the coming days, it is not Sunnat to bring pebbles from Muzdalifa. They should be collected from somewhere else but not from the neighbourhood of Jamarāt (Zubda).

RULE OF ACTION

The pebbles should be of the size of big grams. It is permissible even if they are equal



to date-stones in size. It is Makrōh to perform Rami with big stones (Zubda).

HOW TO PERFORM RAMI AT JAMRAT-UL-AQABA

The Masnōn time for the Rami performed at Jamrat-ul-'Aqaba on the 10th Ẓilḥijja is from sunrise till noon. It is also permissible from noon to sunset but after sunset it is Makōh. This, however, excludes the old aged and ailing persons as well as the women for whom this Rami is not Makrōh even after sunset (Zubda.) Nowadays the concourse of people becomes so intense that some causalties have even occurred in the attempt to perform Rami before noon. Therefore the permissibility to perform Rami upto sunset should be availed of. If women do not find it convenient before sunset, they should perform Rami after sunset. Likewise ailing and weak male persons may also perform Rami after Maghrib, and they should not miss it.

RULE OF ACTION

It is Makrōh to perform Rami with impure pebbles. It is therefore advisable to wash them before Rami though there is no harm in using them unwashed unless their impurity becomes certain.

RULE OF ACTION

You are to stay at five arms length at least

from Jamrat-ul-'Aqaba though harmless to stand at a farther distance. You should then pelt the pebbles one by one at the Jamra with your right hand while pronouncing بسم الله الله اكبر with the throw of every pebble. This invocation should also be repeated if safe in memory :—

رَغْمًا لِلشَّيْطٰنِ وَ رِضًى لِلرَّحْمٰنِ - اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَّبْرُوْرًا وَّسَعْيًا مَّشْكُوْرًا وَّذَنْبًا مَّغْفُوْرًا ۞

"(I throw this pebble) in order to debase the satan and to please the Most Gracious Allāh;

O Allāh: Render my Ḥajj approved and accord Thy approbation to my effort and forgive my sins."

RULE OF ACTION

If you pelt all the seven pebbles with one throw, they will be treated as one and you will have to complete the number of seven.

RULE OF ACTION

Talbia is to be discontinued as soon as you start Rami at Jamrat-ul-'Aqaba.

RULE OF ACTION

On this date having a further stay after Rami at Jamrat-ul-'Aqaba for the purpose of offering invocations is not Sunnat. The Pilgrim should return to his abode after Rami. To perform Rami at other Jamarāt on this very date is merely out of ignorance.



## NECESSARY RULES OF ACTION PERTAINING TO RAMI

RULE OF ACTION

Though the observance of Rami after Maghrib on the 10th Ẓilhijja is Makrōh for all persons with the exception of ailing persons and women, yet this Wājib stands discharged on observing Rami within the time before appearance of Fajr.

RULE OF ACTION

In case the night after the 10th Zilhijja passed away and the Rami remained unperformed, its accomplishment after this due time would stand Wājib and at the same time you would be bound to offer a Dam i.e. sacrifice on account of the Rami being delayed.

RULE OF ACTION

Males, females, ailing persons and old aged people, all are required to perform Rami by themselves. To get the Rami performed through an agent is not permissible without any lawful excuse. And the admitted lawful excuse is only that sort of illness or weakness on account of which you may be allowed to offer your prayers while sitting. That person is also lawfully ex-

cused who is put to hard troubles for reaching Jamarāt even in a carriage; or he seriously fears an intensity in his disease; or he is unable to walk on foot and no conveyance is available to him. Such a person may get the Rami performed through an agent on his behalf. (Lubāb-166-Ghunya, Page 100).

RULE OF ACTION

The person, who is to fulfil Rami on some other's behalf, should preferably observe his own Rami first and then he may represent others. On the days when Rami is performed on all the three Jamarāt, he should be first free similarly from his own Rami on all the three Jamarāt and should thereafter perform Rami on the three Jamarāt on other's behalf. It is also, however, permissible that on the first Jamra he throws his own seven pebbles immediately followed by another seven on other's behalf and completes the observance of Rami on the 2nd and the 3rd Jamra in the same way. Nowadays, due to intense rush of people this very mode of performing Rami is convenient. But he must not perform Rami in the way that his own solitary pebble is thrown followed by another solitary pebble on other's behalf, because it stands Makrōh. First he should finish his own seven pebbles and then start throwing other seven on other's behalf (Ghunya, P. 100).





RULE OF ACTION

The validity of the Rami performed by some agent on behalf of an excused person is subject to the condition that the excused person deputes him as his agent by himself. A Rami performed without deputation by the excused person does not stand valid. Anyhow, on behalf of little children and insane or senseless persons, their guardians are lawfully allowed to perform Rami of their own (Zubda with reference to Lubāb).

RULE OF ACTION

It is not necessary for the pebble to touch the Jamra. If it fells down in the neighbouring surrounding of the Jamra, it also stands lawful. The neighbouring surrounding is within that boundary fence which has been constructed in the shape of a wall around every Jamra. In case a pebble does not fall in this particular compound another fresh pebble should be thrown to replace it.

RULE OF ACTION

The pebbles should be thrown at the base of the Jamra yet there is no harm if the pebble touches the Jamra a little higher.

## SACRIFICE-THE 3RD WAJIB OF THE 10TH ZILHIJJA

It is Wājib for a Qārin and a Mutamatte'

that after being free from Rami they do not have their heads shaven or their hair cut until they discharge their Wājib of offering sacrifice; otherwise they will fall under the obligation of Dam. Offering sacrifice is not Wājib, of course, for a Mufrid who has worn Iḥrām for Ḥajj only. For him, it is Mustaḥab only. It is lawful for him not to offer any sacrifice and to have his head shaven.

RULE OF ACTION

If Qārin and Mutamatte' cannot afford to spend money on offering sacrifice, they can keep ten fasts in compensation thereof but this is subject to the condition that three fasts out of the ten must be kept upto the day of 'Arafa. The rest seven fasts can be kept after return whenever convenient. If the above mentioned three fasts are not kept upto 'Arafa, the sacrifice will stand binding to be offered. In case the pilgrim does not afford sacrifice he will be allowed to get himself relieved from the restrictions of Iḥrām by having his head shaven but at the same time he will be obliged to offer two Dams. One for Qirān or Tamattu' and the other for Jinayat[1] which becomes Wajib on account of having his head shaven before offering sacrifice (Zubda.)

1. Violaltion of the restrictions of Iḥrām or Ḥaram.



HALQ OR QASR THE FOURTH WAJIB OF THE 10TH ZILHIJJA

After offering sacrifice it is Wājib to have your head shaven or your hair cut equal in length to a joint of a finger (about one inch). But it is not necessary to be done today. It may be done at any time upto the 12th of Zilhijja but you will remain under the restrictions of Iḥrām whatever length of time you may pass until you have your head shaven or your hair cut. In case you have your head shaven or your hair cut on the 10th of Zilhijja you will be relieved from Iḥrām formalities. Now, wearing sewn clothes, using perfumes, pruning nails and having your hair cut, all these things become lawful for you, but your enjoying a sexual intercourse with your wife will not be lawful until you are relieved from the obligation of Tawāf-e-Ziyārat i.e. Tawāf-e- Fardh.

RULE OF ACTION

For a woman, having her head shaven is prohibited. She has been commanded only to have her hair cut. She should have the hair of her whole head cut for a length of a finger joint. However a hair cut of one fourth of her head will also suffice her for being relieved from Iḥrām restrictions [Zubda).

RULE OF ACTION

It is not lawful to prune your nails or trim

that after being free from Ramı they do not have their heads shaven or their hair cut until they discharge their Wājib of offering sacrifice; otherwise they will fall under the obligation of Dam. Offering sacrifice is not Wājib, of course, for a Mufrid who has worn Iḥrām for Ḥajj only. For him, it is Mustaḥab only. It is lawful for him not to offer any sacrifice and to have his head shaven.

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RULE OF ACTION

It is not lawful to prune your nails or trim

your moustaches before having your head shaven or your hair cut. In case of your doing so you will stand liable for its atonement (Ghunya).

RULE OF ACTION

Doing the Ḥalq of Ḥajj in Minā is Sunnat. You are allowed to do Halq anywhere in Ḥaram. If you perform the Ḥalq outside the precincts of Ḥaram you will be liable to offer a Dam (Hayāt-ul-Qulōb).

IMPORTANT NOTE

After being free from Rami at Jamarat-ul-'Aqaba the discharge of two Wājibs i.e. the sacrifice and then the Halq is not essential on the very day of the 10th Ẓilhijja. They can be discharged upto the 12th. If after Rami at Jamrat-ul-'Aqaba you feel difficult to offer the sacrifice due to rush of people you should not put yourself in trouble unnecessarily. The sacrifice, if not offered today, can be postponed till the next two days. But indeed, for a Qārin and Mutamatte', the Halq and the Qaṣr are not lawful unless the sacrifice is offered and they would not be relieved from the restrictions of Iḥram until they perform the Ḥalq or the Qaṣr.

TAWAF-E-ZIYARAT THE MOST IMPORTANT PRACTICE OF THE 10TH ZILHIJJA

Other than Iḥrām there are only two fundamentals and Fardh obligations of Ḥajj. The first is Waqōf-e-'Arafāt and the 2nd is Ṭawāf-e-Ziyārat of 10th Ẓilḥijja. According to Sunnat this Ṭawāf is to be performed after your being free from Rami, sacrifice and Ḥalq; but the Fardh stands discharged even if Ṭawāf-e-Ziyārat is performed prior to all these practices.



PULE OF ACTION

The preferable time for Ṭawāf-e-Ẓiyārat is the 10th Ẓilhijja, but it is permissible upto the 12th Ẓilhijja before sunset. In case of delay beyond the 12th Ẓilhijja a Dam will stand obligatory and even then the Ṭawāf obligation will remain undischarged. This Ṭawāf can neither be nullfied in any case nor it can be discharged by any substitution. In deed, it remains obligatory throughout your life and until it is rendered discharged your enjoying a sexual intercourse or kissing and embracing with your wife will remain unlawful and forbidden (Ḥarām) (Ghunya).

RULE OF ACTION

On your being free from Ṭawāf-e-Ẓiyārat all the abstinances of your Ihrām are rendered lawful (Halāl). Having a sexual intercourse with your wife is also rendered lawful.

RULE OF ACTION

For a woman who is with menses or a blood discharge of a child birth, Ṭawāf is not permissible. If the menses or blood discharge of childbirth commences on the 10th Ẓilḥijja and she does not attain to cleanliness till the 12th Ẓilḥijja, she will have to postpone Ṭawāf-e-Ziyārat and no Dam will be obligatory for her on this postponement. Ṭawāf-e-Ziyārat is not possible until she attains to cleanliness and without Ṭawāf-e-Ziyārat she cannot go back to her homeland. In case she returns home, even then this obligation will stand undischarged throughout her life and at last she will have to be present again in Mecca and perform Ṭawāf. It is therefore necessary to wait till she attains to cleanliness from menses and birth-blood discharge.

THE SA'I OF HAJJ BETWEEN SAFA AND MARWA

The person who has already performed the Sa'i of Hajj with his Ṭawāf-o-Qudōm, is not supposed to have another Sa'i now. But indeed, a Mufrid who did not perform Sa'i with his Ṭawāf-e-Qudōm as well as Qārin and Mntamatte' who have performed only a Sa'i of 'Umra before Waqōf-e-'Arafāt and have not performed Sa'i of Ḥajj it is Wājib on them to perform a Sa'i after



their Ṭawāf-e-Ziyārat. They are ālso to practise Ramal in the first three rounds of their Ṭawāf-e-Ziyārat. Details about Idhṭiba' has been mentioned before. The mode ot performing Sa'i has also been mentioned before. After Ṭawāf-e-Ziyrāt and Sa'i all the practices of 10th Zilḥijjah have come to an end. You are now to go back to Mina.

THE 11TH ZILHIJJA—THE FOURTH DAY OF HAJJ

Out of Wājibāt of Hajj now there remained only a few practices. You are to stay at Mina for two or three days and to perform Rami on all the three Jamarāt. To spend the nights of these days as well in Mina is Sunnat-e-Mu'akkada while according to some others it is Wājib. It is forbidden to spend the nights anywhere outside Mina whether in Mecca or anywhere else (Irshād-us-Sāri).

You are allowed to accomplish the offering of sacrifice and Ṭawāf-e-Ziyārat on 11th Zilhijja, if not already done on the 10th due to some reason. It is better to be free from it before Ẓuhr prayers. After midday and Ẓuhr prayers you should proceed for the purpose of Rami on all the three Jamarāt, The Mustaḥab time for today's Rami is from after the noon to sunset. After sunset it stands Makrōh, but if it is performed before the rising of Fajr on the 12th

Ẓilḥijja, it stands accomplished withont falling under the obligation of any Dam. In case the Fajr has already appeared on the 12th Ẓilḥijja it means that the time of the Rami of 11th of Ẓilḥijja has already expired. Its Qadha[1] has now become obligatory and in expiation a Dam has also stood Wājib. Now on the 12th Ẓilḥijja you are to perform a Rami for this particular day and a further Rami as a Qadha of the Rami missed on the 11th. At the same time you are to offer a Dam for your missing the Rami on the 11th Ẓilḥijja. To day the Rumi of the 11th Ẓilḥijja is to be so arranged that first you perform Rami on the first Jamra with seven pebbles as you have already performed on the 10th Ẓilḥijja at Jamrat-ul-'Aqaba. On being free from this Rami you should move aside from the crowd and should pray to Allāh with raised hands and with your face towards Ka'ba. This invocation should last at least as long as it becomes equal to the recitation of 20 verses of the Holy Qur'ān. During this period you are to remain busy in Takbīr, Tahlīl, Istighfār and Darōd. You may pray to Allāh for your friends and Muslims in general as this is also a place of approbation of prayers (Zubda).

Thereafter you are to reach Jamrat-ul-Wusṭa where you are to throw the seven pebbles

1. To discharge an obligation after its appropriate time.



at the bottom of the Jamra in the same way as you have already done. This time as well you are to move aside from the gathering and remain busy in Istighfār and invocations with your face towards Ka'ba. You are then to reach Jamarat-ul-'Aqaba and here as well you are to perform Rami with seven pebbles as before. Here you should not stay for invocation as it is not proved by Sunnat. For today, this was all which you have since accomplished. The rest of the time should be spent in Mina at your own place while remaining busy with ihvocations, recital of the Holy Qur'ān and pronouncing the name of Allāh. This time should not be wasted in useless engagements or carelessness.

### THE 12TH ZILHIJJA—THE FIFTH DAY OF HAJJ

In case of your failure in offering sacrifice or performing Ṭawāf-e-Ẓfyārat even on the 11th day, you should accomplish these practices today the 12th day. The actual practice to be accomplished today is only to perform Rami on the three Jamarāt just as you have already done on the 11th Ẓilḥijja. Naw your stay any more in Mina for a Rami on the 13th Ẓilḥijja depends upon your own choice. If you desire, you may proceed to Mecca after being free from Rami on the 12th Ẓilḥijja provided you leave

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Mina before sunset. Your leaving Mina will stand Makrōh in case the sunof 12th Ẓilḥijja has already set while you are still in Mina. You should now stay more for tonight in Mina and should proceed to Mecca after performing Rami on the 13th Ẓilḥijja. Proceeding to Mecca after sunset is lawful but with Karāhat (undesirability). Dawning of the 13th Ẓilḥijja on you in Mina renders you liable to observe another Wājib Rami for this particular day, In case of your leaving without Rami a Dam will be obligatory. Anyhow this facility is there, for the Rami of the 13th Ẓilhijja, that it is permissiblo to be performed even before noon.

RULE OF ACTION

To stay in Mina at night and to perform Rami on the day of the 13th Ẓilḥijja are not originally Wājib, yet they are preferable. But indeed, if the 13th Ẓilḥijja dawns on you in Mina the Rami of the day becomes Wājib.

RETURN TO MECCA FROM MINA

Now on the way from Mina to Mecca your staying for a while at the place of Muḥassab is Sunnat. Nowadays, the conveyance of Motor Lorries is not usually in one's own control. It is therefore very difficult to stay anywhere on



the way. As such, there is no harm if due to this helplessness one does not stay at Muḥassab (Zaubda).

Out of the practices of Ḥajj the only responsibility you have now to discharge is Ṭawāf-e-Widā' which is Wājib on your rethrn from Mecca. As long as you stay in Mecca you should often perform Nafi Ṭawāf as many as you can. Presence in Ḥaram, Ṭawāf to Baitullāh, beholding Baitullāh with veneration, prayers in Ḥaram and recital of the name of Allāh and the recital of the holy Qur'ān should be considered as a great boon which, who knows, one may or may not happen to achieve any more. The Holy Qur'an should be recited in full at least once in Ḥaram. Alms and charity should be extended as much as possible. Love with the people of Mecca and due respect to them considered necessary and looking down upon them should be strictly avoided. All kinds of sins, small or grievous, should be carefully abstained from, because in Ḥaram of Meccā, as the reward for one act of adoration is equivalent to one lac of them, likewise the punishment of a sin committed in Ḥaram is most grievous (Zubda).

TAWAF-E-WIDA'

For the inhabitants outside the boundaries

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TAWAF-E-WIDA'

For the inhabitants outside the boundaries

of Mīqāt it is Wājib that at the time of their departure from Mecca they perform a parting Ṭawāf. (Ṭawāf-e-Widā'). This is the last Wājib of Ḥajj and all three kinds of Ḥajj are alike in this respect, as it is Wājib for one who performs any kind of Ḥajj. This Ṭawāf is not however Wājib for the people of Ḥaram and the inhabitants of inside the boundaries of Mīqāt.

RULE OF ACTION

The woman who has already accomplished all the fundamentals and Wājibāt of Ḥajj and her Maḥram[1] is going to set out on return journey, at that time she enters in the period of her menses or birth-blood discharge, Ṭawāf-e-Ṣadr (Ṭawāf-e-Widā') no more remains Wājib for her. She should not enter the mosque but instead should stand near its gate and depart after invocation (Hayāt-ul-Qulōb). It is not binding on the Maḥram of the woman and the pilgrims' caravan to stay till she attains her cleanliness. They may set on at their discretion and this woman should also return with them.

1. A Mahram of a woman is either her husband or a male relative with whom lawful marriage is impossible viz. her father, son or brther etc.



RULE OF ACTION

A particular Niyyat (intention) is not necessary for Ṭawāf-e-Ṣadr. A Nafl Ṭawāf already performed before your departure is also sufficient to substitute for Ṭawāf-e-Ṣadr but it is preferable to perform a fresh Ṭawāf with a separate Niyyat exactly at the time of your departure (Zubda and Ghunya).

RULE OF ACTION

After performing Ṭawāf-e-Ṣadr if your stay in Mecca is extended further, the repetition of Ṭawāf-e-Ṣadr at the time of your departure is Mustaḥab. (Zubda).

RULE OF ACTION

After Ṭawāf-e-Ṣadr you should offer two Rak'ats of Ṭawāf prayers. Thereafter you should drink the water of Zamzam while standing with your face towards Ka'ba and then you should depart from Ḥaram (Zubda).

RULE OF ACTION

Before Ṭawāf-e-Widā' and during stay in Mecca you are at liberty to perform numerous 'Umras for which, in order to wear Ihrām, you are bound to go outside the precincts of Ḥaram. The nearest of the precincts is the place of

Tan'im wherefrom you may come back after wearing Ihrām and perform the practices of 'Umra. In this connection 'Ulamā have different views whethar, while staying in Mecca and Ḥaram, the observance of several 'Umras is better or the often accomplishment of Ṭawāf. Ḥazrat Mulla 'Ali Qāri has preferred the large number of Ṭawāfs to frequent 'Umras and this is what is nearer to the practices of the companions of the Holy Prophet and their immediate successors.

وَاللّٰهُ سُبْحَانَهٗ وَتَعَالٰى اَعْلَمُ ۞

(And Allah, I glorify Him, the Most High, knows best).

### DESCRIPTION OF JINAYAT

Violations of the restrictions of Iḥrām and other dictates of Ḥajj are called Jināyāt. For these Jināyāt the revealed law of Islam (Shari'at) has imposed some penalties details of which may be seen in comprehensive books. We give here an account of only very necessary dictates for often occurring events.

Jināyāt of Ḥajj are divided into two kinds. Firstly the violation of restrictions of Iḥrām that is to say the commission of those practices which have been prohibited during Iḥrām. Secondly



to abandon any Wājib out of the Wājibāt of Ḥajj or to be lacking therein in any way.

### JINAYAT OF IHRAM

At first, we formally detail below some necessary instructions about Jināyāt of Iḥrām.

### INSTRUCTION NO. 1

Jināyāt of Iḥrām are as follows:

(1) To use perfume.
(2) Males to wear sewn clothes.
(3) Males to cover their heads and faces while females to cover their faces only.
(4) To remove hair from any part of one's body.
(5) To prune nails.
(6) To kill a louse or to remove it from one's body.
(7) To have a sexual intercourse or to enjoy kissing and embracing lustfully.
(8) To hunt any of the land animals. (Ghunya).

### INSTRUCTION NO. 2

Restrictions of Iḥrām are quite different in nature from common practices of adoration. Whether the violation is committed by mistake, oblivion or by some excuse or without excuse, in any case, penalty is always obligatory in it.

Every Jināyat or violation of the restriction of Iḥrām is always followed by a penalty irrespective of the violation being on account of ignorance, mistake, oblivion, under some compulsion, whether it is done while waking or sleeping, in a state of senselessness or intoxication, out of destitution or under some compulsion and whether it is committed by oneself or got committed by another person. Males and females are equal in this respect (Zubda). But of course, the violation by way of mistake, oblivion or excuse is not a sin. It necessitates only penalty while the violation without any excuse is a sinful act as well as it necessitates penalty. If a rich person violates any restriction of Iḥrām without any excuse just because of the fact that he can afford the penalty i.e. Dam, he is agrievous sinner and his Ḥajj is not Mabrōr (approved). The second difference lies in the fact that the penalty for a violation without excuse is obligatory to be paid exactly as defined. Keeping fasts cannot suffice in exchange. It is of course unlike the violation with excuse where such facilities have been provided as will be described further.

## INSTRUCTION NO. 3

The penalty for Jināyāt is not necessarily to be paid forthwith yet it is preferable to pay it



soon. It is however Wājib to be paid before death, otherwise making a will for its payment is Wājib. In the absence of such a will if the heirs pay the penalty on behalf of the deceased person by way of benevolence towards him, it is hoped that Allāh may admit it as a payment on behalf of the deceased person. The heir cannot however keep fasts on behalf of the deceased (Zubda).

## INSTRUCTION NO. 4 EXPLANATION OF TERMINOLOGY

*Dam* : Wherever the word Dam is used it means sacrifice of a goat, a sheep or one seventh part of a cow or a camel. This word is subject to all the conditions defined necessary for an animal of sacrifice.

*Badana.* Wherever this word is used it means the whole cow or camel. The sacrifice of a whole cow or a whole camel is obligatory only in two Jināyāt. Firstly, in case of performing Ṭawāf-e-Ziyārat while one is with menses, birth-blood discharge or with pollution. Secondly, in case of having a sexual intercourse after one's Waqōf of 'Arafa but before Ḥalq.

*Ṣadaqa.* This word when used unrestricted it means the fixed quantity of Ṣadaqat-ul-Fiṭr

that is one and a three fourth seer[1] of wheat or its price. Sometimes it also happens that instead of using the unrestricted word 'Ṣadaqa', you are asked to give "some Ṣadaqa". At that time it is enough to give a handful grain or its price or a loaf of bread or a Qursh in cash. But indeed, when this word "Ṣadaqa" has been mentioned while defining penalty for wearing sewn clothes, using perfume, pruning nails and shaving hair, it means three SA'[2] of wheat to be distributed among six Masākīn (indigent persons). This penalty has been defined in case of a complete Jināyāt with excuse, details of which are to follow.

### THE DIFFERENCE BETWEEN THE JINAYAT WITH AND WITHOUT EXCUSE

The word 'Excuse' used here stands for fever, suffering from cold, wound, pain, lice and all that which carries intense labour and hardship. Everlasting of ailment or the risk of life is not a condition in this connection (Zubda). Mistake, oblivion, senselessness, sleep and poverty are not excuses (Zubda).

With excuse of ailment etc., if a person wears

1. Seer is a Pakistani weight, weighing about 2 Lb.
2. Sā' is a measure, half of its quantity is given in Ṣadaqat-ul-Fiṭr, which is already mentioned above.



sewn cl othes, uses perfume, has a hair cut or covers his head or face with a piece of cloth; or a woman covers her face with a piece of cloth in such a way that it keeps touching her face; in all such cases if the Jināyat is perfect, you have the option either to offer a Dam or to keep three fasts or otherwise a Ṣadaqa equivalent to Ṣadaqat-ul-Fiṭr should be distributed to each of the six Masākīn. Every Miskīn will be given one and a threefourth of aseer of wheat or its equivalent price. In case the Jināyat is not perfect the choice lies only in two things. Either three fasts are kept or Ṣadaqa is distributed to six Misākīn. To use option among three or two penalties is admissible only in case of Jināyat being with excuse. In case the Jināyat is without excuse a penalty of Dam has been defined for a perfect Jināyat and that of Ṣadaqa for its being imperfect. This penalty will not stand as paid by keeping fasts. The details of perfect and imperfect Jināyat are as explained below:—

### EXPLANATION OF PERFECT AND IMPERFECT JINAYAT

Perfection and imperfection of a Jināyat is different in respect of different kinds of Jināyat. The explanation thereto is as under:—

### THE JINAYAT PERTAINING TO USE OF PREFUMERY ON THE BODY

If someone perfumed any complete part of the major parts of his body like head, beared, palm thigh or a calf of his leg, the Jināyat became perfect though the perfume was used for a little time. In this case, if the Jināyat was without excuse, a Dam would be obligatory. Even if he might have washed off the perfume forthwith, yet it would not eliminate Dam obligation. In case the Jināyat was committed under some excuse there would stand the above mentioned three choices under his discretion. He might offer a Dam or keep three fasts or give charity equivalent to Ṣadaqat-ul-Fiṭr to each of the six Masākīn. On the other hand if someone perfumed any of the minor parts of his body like nose, ear, eye, moustaches and finger or he used perfume on a portion of any major part of his body, the Jināyāt remained imperfect wherefor Ṣadaqa equivalent to Ṣadaqat-ul-Fiṭr became Wājib and in case of any excuse three fasts might also suffice in place of Ṣadaqa (Zubda.)

#### IMPORTANT NOTE

All that which is stated above is subject to the perfume being in a little quantity. In case the perfume is in a large quantity there remains



no difference whether the perfumed part is major or minor and whether it is a full part of the body or a portion thereof. In every case a Dam will be obligatory. The criterion for determining a little or a large quantity of a perfume differs in respect of different perfumery. A large quantity of a perfume is that quantity which is treated to be as such in common usage. For instance, a little quantity of musk which stands as large in its usage, will of course be considered as large. (Ghunya).

### THE JINAYAT PERTAINING TO USE OF PERFUME IN CLOTHES

#### RULE OF ACTION

Suppose a person wears the clothes which have been smeared with some fragrant commodity. If the fragrance is in a large quantity but it has been spread on a portion less than a span or two, or the fragrance is in a little quantity but it has been spread on a portion more than a aspan or two, in each case a Dam is obligatory if the chothes are worn for a full day or a full night.

If a little perfume has been used on a portion less than a span or two, a Ṣadaqa is to be given (though the clothes might have been worn for a full day). On wearing such clothes for a time

less than a day also, there is the obligation of Ṣadaqa (Zubda.)

For a time less than a day Ṣadaqa is obligatory in spite of the perfume being in a large quantity and the besmearing having been a span or two wide. The time commencing from midnight and ending on noon will be treated a full day (Zubda).

RULE OF ACTION

By taking such meal which has been cooked with some fragrance therein, there is no obligation though the meal might have become aromatic and the fragrance might have been excelling. If the fragrance has been mixed after cooking the meal as we usually mix spices, cinnamon and cardamoms etc., there will also be no obligation by taking such meal. But indeed, taking an aromatic meal is a Makrōh act. On the other hand, if someone takes such a thing which has not been cooked but some fragrance has been mixed therein, as there are sauces and pickles, so in such a case if the fragrance is excelling, a Dam will be obligatory as Wājib provided the thing has been taken in a handsome quantity. In case such a thing has been taken in a little quantity Ṣadaqa will have to be given though the thing might not have become aromatic. Because, in this case the



basis of the penalty is the ingredients and not the aroma. If such a meal has been taken little by little several times, Dam will be obligatory. If a fragrance is mixed with an uncooked meal (and then it is cooked) then in case of the meal being excelling (i e. in larger quantity than the ingredients of fragrance) nothing will be obligatory though it might have been taken in a large quantity. But if the meal reamins aromatic it will stand Makrōh.

RULE OF ACTION

If someone has eaten a handsome quantity of a fragrant commodity like saffron and it is applied to a major part of his mouth, Dam becomes obligatory as Wājib. If a major part of his mouth is not affected, Ṣadaqa will have to be given. This rule of action pertains to taking pure fragrant thing which has not been mixed with some meal (Ghunya).

RULE OF ACTION

While wearing Iḥrām it is admissible to drink aerated water or any other beverage or syrup wherein no fragrance has been mixed. In a fragrance-mixed beverage, if fragrance is in a little quantity, Ṣadaqa will be Wājib but if a person drinks it several times in one sitting,

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Dam will be obligatory as Wājib. In case the fragrance is excelling Dam will be Wājib by taking the beverage only once in a good quantity. (Ghunya).

RULE OF ACTION

If some perfume has been applied to Ḥajar-e-Aswad (as some people apply perfume to it in the days of Ḥajj) and the observer of Ṭawāf is Muḥarim (with Iḥrām), its Istilām will not be lawful. The Muḥrim should make a gesture of Istilām with his hands and kiss them. If a Muḥrim performed the Ist'lām of Ḥajar-e-Aswad and the perfume was applied to his face or hands a Dam would be obligatory in case the perfume so applied was in considerable quantity; otherwise Ṣadaqa would have to be given (Ghunya.)

RULE OF ACTION

It is not admissible for a Muḥrim to lie or take rest on a perfume-applied bed. The penalty in this respect may be conjectured on fragrance-smeared clothes.

RULE OF ACTION

While wearing Iḥrām, it is forbidden to apply henna to your head, hands or beard. If the henna was applied to your full head, full beard



or one fourth of your head or beard, a Dam became obligatory provided the henna was thinly applied and not in a very thick form. In case of its being thick enough, two Dams would be obligatory; one of applying perfume and the other for covering your head or face. This is however subject to the condition that the applied henna lasted for a full day or a full night. For a period lasting less than a day or a night, only one Dam and one Ṣadaqa would be obligatory as Wājib in the case of male persons while in the case of female persons only one Dam would stand obligatory as Wājib because of the fact that covering of head was not forbidden for females.

RULE OF ACTION

Dam is also obligatory as Wājib for applying henna to full palm of a hand. If a woman applied henna to the palm of her hand, Dam will be Wājib (Ghunya).

RULE OF ACTION

According to unanimous view of 'Ulama it is Makrōh for a Muḥrim to eat a beetle with fragrant tobacco or a cardamom. One should be very cautious in this respect as in the books of Fiqh (Islamic Jurisprudence) there are some expressions which indicate Dam obligation for this Jināyat.

RULE OF ACTION

If someone applies fragrant kohl (antimony powder) to his eyes once or twice, a Ṣadaqa will be obligatory but in case it is applied more than twice, to offer a Dam will be Wājib. For the application of kohl without any fragrance there is neither any harm nor any obligation (Ghunya).

RULE OF ACTION

It is Makrōh to wear a garland of flowers in the state of Iḥrām. People usually do not care in this connection. Intentional smelling of a fragrant fruit or flower is also Makrōh but it does not necessitate any obligation (Ghunya).

RULE OF ACTION

Suppose a person applied a little quantity of perfume to some different parts of his body. If these parts when added together become equal to a major part of his body, a Dam will be obligatory otherwise a Ṣadaqa will have to be paid (Zubda).

USE OF SEWN CLOTHES

If a person wore such clothes which were sewn or knitted or woven according to the shape of body and his wearing lasted for a full day or a full night, the Jināyat became perfect and a



Dam stood obligatory. If his wearing lasted for a less time, only a Ṣadaqa would be Wājib. The difference of its being with and without excuse has already been detailed hereinbefore (Ghunya)

RULE OF ACTION

Suppose a person entered the state of Ihrām while wearing sewn clothes. So to say he intended Iḥrām with sewn clothes and pronounced Talbia. Now, if after pronouncing Talbia he continued wearing the sewn clothes for a full day, a Dam would be Wājib; otherwise for a less time a Ṣadaqa equivalent to Ṣadaqat-ul-Fiṭr became Wājib (Ghunya).

WEARING SOCKS OR SHOES

It is forbidden in Iḥrām to wear the socks and the shoes which may cover up to the raised up bone in the middle of your foot. (As it is usually covered by the English boots and by some of the locally made shoes). If someone continued to wear such shoes or socks for a full day or a full night, a Dam became Wājib; otherwise for a less time only a Ṣadaqh equal to a Ṣadaqat-ul-Fiṭr became obligatory (Ghunya).

THE JINAYAT OF COVERING YOUR HEAD AND FACE

If a man covered his face or head or if a

woman covered her face only with a piece of cloth etc. and continued covering for a full day or a full night, the Jināyāt became perfect and a Dam became obligatory. In case of this covering for a less time, a Ṣadaqa would be Wājib. Women are required to cover their heads in the state of Iḥrām as necessarily as in usual circumstances. If they uncovered their heads they fell under no obligation because this covering of their heads was not a part of their Iḥrām. It related to the common practices usually required from them.

RULE OF ACTION

If your head was covered while you were sleeping a Ṣadaqa became obligatory as being awake and sleepy had no difference in this respect. But indeed, a sleeping person would not be sinful (Zubda).

RULE OF ACTION

If a person continued wearing sewn clothes for a full day, or covering his head or face for a full day and offered a Dam in expiation thereof, but at the same time he further kept the clothes in use as before, another Dam would have to be offered in expiation. In case of not offering the middling Dam, only one Dam will suffice (Zubda).



RULE OF ACTION

To cover one fourth of your head or one fourth of your face is considered as to cover your full head or full face (Zubda).

## THE JINAYAT OF HAVING YOUR HAIR SHAVEN OR CUT

In case you have your hair cut or shaven for one fourth or more of your head or beard, or remove them by means of some medicine, or you pull them out; in each case, irrespective of its being committed wilfully or helplessly, the Jināyāt is perfect and in penalty thereof a Dam is obligatory (Zubda).

RULE OF ACTION

Similarily, if you have your full armpit shaven or you shave all the hair below your navel or you have the hair of your full neck shaven, in each case a Dam is obligatory (Zubda).

RULE OF ACTION

In case you pruned the nails of all your four hands and feet in one sitting or you pruned all the nails of only one hand and one foot, the Jināyat became perfect and a Dam stood obligatory.

RULE OF ACTION

If you shaved or cut only two or three hair, you would have to give in expiation of every hair a Sadaqa of a handful of wheat or a piece of bread. In case of more than three hair a full Ṣadaqat-ul-Fitr would be Wājib.

RULE OF ACTION

If the hair fall without any act of Muḥrim, nothiug is obligatory and if they fall with such an act of Muḥrim with which he has been entrusted by Allāh like ablution, one handful of wheat will then suffice the expiation of even 3 hair (Zubda).

RULE OF ACTION

Suppose a Maḥrim shaves one fourth or more of the head of another Muḥrim. In this case, the shaver is under obligation of Ṣadaqa and the one who got his head shaven is obliged to offer a Dam (Zubda).

TO KILL LICE

If a person killed a louse or put his clothes in sunshine so that the lice are killed or he washed his clothes in order to kill them, he would be obliged to give a piece of bread in expiation of one and a handful of wheat in expiation of two



or three lice. In case of more than three lice, in whatever number they may be he would fall under the obligation of Ṣadaqa i.e. half a Sā' (Zubda).

RULE OF ACTION

If a person put his clothes in sunshine or he washed them and thus the lice were killed but he had no intention to kill them, nothing became obligatory (Ghunya).

RULE OF ACTION

To get a louse of one's body killed by some one else or to catch it and throw it down alive on the ground or to give it to some other person in order to kill it; all such cases are equal and attract the obligation of penalty (Ghunya).

JINAYAT PERTAINING TO SEXUAL INCLINATIONS

To kiss a woman or a young beardless lad lustfully or to touch anyone of them with sexual inclination all such acts attract the obligation of Dam. This is irrespective of one's being seminally discharge or not.

RULE OF ACTION

If a person had a sexual intercourse before Ṭawāf-e-Ziyārat, his Ḥajj stood nullified. Its

Qadha became obligatory the next year or on the years thereafter. A Dam, that is to offer a sacrifice of a goat also stood Wājib. If both were Muḥrim, both would fall under the obligation of offering a Dam separately. It would not be lawful to abandon the practices of Ḥajj on account of the Ḥajj thus being nullified. Indeed, all the practices of Ḥajj would stand Wājib to be discharged like other usual pilgrims. But even then, the Ḥajj obligations would not stand discharged. Its Qadha would be Wājib next year. If the unllified Ḥajj was a Fardh Ḥajj, the obligation of its Qadha was obvious and if it was a Nafl Ḥajj, since it also became Wājib on being taken a start, thus its Qadha also became necessary (Ghunya).

RULE OF ACTION

If a person had a sexual intercourse after Waqōf-e-'Arafāt but before having his head shaven, his Ḥajj did not stand nullified yet he would be bound to offer a Badana i.e., to offer a sacrifice of a full cow or a full camel (Ghunya).

RULE OF ACTION

If a person had a sexual intercourse after having his head shaven but before Ṭawāf-e-Ziyārat, his Ḥajj did not stand nullified in this case as well, yet in penalty thereof a goat would be



Wājib. Some learned people in this case as well have defined Badana as Wājib (Ghunya).

## TO HUNT WHILE WEARING IḤRĀM

RULE OF ACTION

To hunt land animals, to injure them, to break their legs, to prune their feathers, to break their eggs, to milk them or to make a signal for their hunting or to lead a hunter towards them; all of these practices have also been forbidden while wearing Ihrām. They all attract the obligation of penalty, details of which may be seen in detailed books.

RULE OF ACTION

Slaughtering and eating the meat of a goat, a cow, a camel, a buffaloe, a hen or any other tame animal are lawfully permissible while wearing Iḥrām (Ghunya). But indeed, it is prohibited to slaughter a pigeon in every case, even if the pigeon is tame. This rule has been discussed . . . in a separate article as many of the dwellers of Ḥaram consider as permissible to slaughter a tame pigeon, which is wrong.

RULE OF ACTION

To kill a locust while wearing Iḥrām is also forbidden. For killing one, two or three locusts

the pilgrim has to give a Ṣadaqa in whatever quantity he likes Ḥazrat 'Umar said, "One date is better than a locust" (Mu'attā Moḥammad). In case of more than three locusts half a Sā' of wheat is to be given (Zubda). The rule for killing a locust in Ḥaram is the same as its killing while wearing Iḥrām (Ghunya).

## TO HUNT TBE PREY OF HARAM OR TO CUT ITS TREE

### RULE OF ACTION

Hunting in Ḥaram is forbidden (Ḥarām) for Muḥrim and non-Muḥrim (with and without Iḥrām) both. Mowing of the grass and cutting down the trees of Ḥaram are also prohibited. They attract penalties. In case of such happening some 'Ālim (learned man) should be consulted. Mina and Muzdalifa are included in the boundaries of Ḥaram and as such grass moving etc., must be avoided here. The open field of 'Arafāt is outside the precincts of Ḥaram. There is no harm to mow grass here.

## THE 2ND KIND OF JINĀYĀT PERTAINING TO WĀJIBĀT OF ḤAJJ

### PROCEEDING BEYOND MIQAT WITHOUT IHRAM

### RULE OF ACTION

Suppose an adult and sensible inhabitant of



outside Mīqāt intends to enter Mecca. It matters naugt whether his intention to enter Mecca is for the purpose of Ḥajj or 'Umra or for some other purpose. If he moves forward beyond Mīqāt towards Mecca without wearing Iḥrām he will stand sinful and it will be Wājib for him to go back to Mīqāt. If he did not return to Mīqāt and wore Iḥrām at a place beyond it, a Dam would be obligatory as Wājib on him and if he wore Iḥrām on returning to Mīqāt, the Dam would be eliminated.

*Note* : Sea travellers of Ḥajj from Pakistan have an allowance of delaying Iḥram-wearing till reaching Jedda, yet to wear Iḥrām earlier is preferable. On proceeding beyond Jedda, a Dam will be obligatory. The air-travellers should however wear Iḥrām while getting into the aircraft carrier. If they reached Jedda without Iḥrām'a Dam would be obligatory, because in the way they fly across the Mīqāt.

## TO PERFORM TAWAF WITHOUT ABLUTION OR WITH POLLUTION, MENSES OR BIRTH-BLOOD DISCHARGE AND TO REDUCE THE CIRCUTS OF TAWAF

If at the time of performing Ṭawāf-e-Fardh or Ṭawāf-e-Nafl your body or clothes were

"Najis" (polluted), nothing would be obligatory but it would stand Makrōh. (Zubda).

RULE OF ACTION

If a person performed full or a major part of Ṭawāf-e-Ziyārat without ablution he would give a Dam; and if he performed Ṭawāf-e-Qudōm or Ṭawāf-e-Widā' or Ṭawāf-e-Nafl or less than a half of Ṭawāf-e-Ziyārat without ablution, he would have to give a Ṣadaqa equivalent to Ṣadaqat-ul-Fiṭr for every circuit of the performed Ṭawāf. If in all such cases he revised the Ṭawāf after making an ablution the expiation and Dam would be eliminated ('Ālamgīri).

RULE OF ACTION

If a person performed a full or a major part of Ṭawāf-e-Ziyārat with pollution, menses and birth-blood discharge, a Badana i.e., a full cow or a full camel would be obligatory as Wājib. If the Ṭawāf performed with such a state of impurity was Ṭawāf-e-Qudōm or Ṭawāf-e-Widā' or Ṭawāf-e-Nafl, (the sacrifice of) a goat would be Wājib. In all such cases a revision of the Ṭawāf after due purification would eliminate the expiation (Ghunya).

RULE OF ACTION

The Ṭawāf with pollution, menses and birth-



blood discharge is Wājib to be revised, while the revision of the Ṭawāf performed without ablution is only Mustaḥab but in case of non revision it attracts the above mentioned penalty.

RULE OF ACTION

A Sai' already performed after first Ṭawāf is not required to be revised, as the first Ṭawāf has already stood admitted and is being revised only on account of its being defective. This 2nd Ṭawāf is only to make good that loss (Zubda).

RULE OF ACTION

If a person porformed Ṭawāf-e-Ziyārat without ablution in the days of Naḥr (Sacrifice), then he performed Ṭawāf-e-Widā' in these very days of Naḥr with ablution, this would stand for Ṭawāf-e-Ziyārat. But, on the other hand, it would not stand for Ṭawāf-e-Ziyārat if performed after the days of Naḥr and a Dam would be Wājib (Zubda).

RULE OF ACTION

If a person performed Ṭawāf-e-'Umra with pollution, menses or birth-blood discharge or without ablution a Dam would stand obligatory irrespective of the Ṭawāf being complete or comprising a major part thereof or a minor part thereof confined to only one circuit (Zubda.) In case of

"Najis" (polluted), nothing would be obligatory but it would stand Makrōh. (Zubda).

RULE OF ACTION

If a person performed full or a major part of Ṭawāf-e-Ziyārat without ablution he would give a Dam; and if he performed Ṭawāf-e-Qudōm or Ṭawāf-e-Widā' or Ṭawāf-e-Nafl or less than a half of Ṭawāf-e-Ziyārat without ablution, he would have to give a Ṣadaqa equivalent to Ṣadaqat-ul-Fiṭr for every circuit of the performed Ṭawāf. If in all such cases he revised the Ṭawāf after making an ablution the expiation and Dam would be eliminated ('Ālamgīri).

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If a person performed Ṭawāf-e-'Umra with pollution, menses or birth-blood discharge or without ablution a Dam would stand obligatory irrespective of the Ṭawāf being complete or comprising a major part thereof or a minor part thereof confined to only one circuit (Zubda.) In case of

revision of the Ṭawāf, the Dam would be eliminated (Ghunya).

RULE OF ACTION

Abandoning of any Wajib of 'Umra does not attract the obligation of any Badana or Ṣadaqa; only a Dam (i.e. a goat or seventh part of a cow or camel) becomes obligatory. But in the Iḥrām of 'Umra a violation of the restrictions of Iḥrām attracts the obligation of a Dam or a Ṣadaqa as is attracted in the Iḥrām of Ḥajj (Zubda).

RULE OF ACTION

While performing Ṭawāf-e-Qudōm or Ṭawāf-e-Widā,' if a person missed one, two or three circuits thereof, he would fall under the obligation of one Ṣadaqa for each of the circuits. In case of his missing four or more circuits, a Dam would be obligatory. On the other hand, if a person missed Ṭawāf-e-Qudōm totally, nothing would be obligatory but it is considered as Makrōh and unpleasant (Zudda).

RULE OF ACTION

If a person abandoned Ṭawāf-e-Qudōm after giving it a start, a Dam would be obligatory in case of abandoning most number of its circuits; and in case of abandoning least number of its circuits he would be obliged to pay one Ṣadaqa



for each abandoned circuit as in Ṭawāf-e-Ṣadr. The rule of action in this respect for a Nafl Ṭawāf would be on the lines of Ṭawāf-e-Qudōm (Ghunya, Shāmi).

## JINAYAT PERTAINING TO SA'I

RULE OF ACTION

If a complete Sa'i or a most number of its rounds is either abandoned without any excuse or performed while riding, Ḥajj will stand accomplished. The Dam as well will be eliminated on revision of the Sa'i on foot. If this observance of Sa'i while riding was out of some excuse, nothing would be Wājib. If only one or two or three rounds of a Sa'i are abandoned or are observed while riding without any excuse, one Ṣadaqa for each round will be obligatory (Ghnnya).

## LEAVING 'ARAFAT BEFORE SUNSET

RULE OF ACTION

If a person left 'Arafāt before sunset, a Dam would be obligatory despite the fact that he might have left 'Arafāt in order to take hold of stray camel or a to look for a person. If indeed he returned before sunset, the Dam would be eliminated but if he returned after sunset the Dam would stand. (Zubda).

## ABANDONING WAQOF-E-MUZDALIFA WITHOUT EXCUSE

If a person abandoned Waqōf-e-Muzdalifa without any excuse, a Dam would be obligatory. In case he abandoned it out of some excuse; for instance a woman or a very old person or a weak person abandoned it due to rush of people, nothing would be obligatory (Ghunya).

## MISARRANGED PERFORMANCE OF THE PRACTICES OF 10TH ZILḤIJJA

RULE OF ACTION

Suppose a Mufrid or a Qārin or a Mutamatte' got his head shaven before Rami or suppose a Qārin, or a Mutamatte' got his head shaven before offering sacrifice, or suppose a Qārin or a Mutamatte' offered sacrifice before Rami; in all such cases a Dam would be obligatory, because a proper arrangement was obligatory to perform these practices. For a Mufrid however, this arrangement of performance is obligatory only in Rami and Halq (having his head shaven) as he is not obliged to offer a sacrifice. On the other hand, for a Qārin this arrangement is obligatory to perform Rami, sacrifie and Ḥalq. He should first perform Rami, then offer sacrifice and then should have his head shaven.



In case of priority or delay a Dam would be obligatory.

## JINĀYĀT PERTATING TO RAMI

RULE OF ACTION

If Rami for one day in full is abandoned or most of the pebbles are abandoned, a Dam will be Wājıb. For instance, a person abandoned eleven pebbles in the Rami of the first day and performed it with only ten pebbles, a Dam would be obligatory. If he abandoned the Rami of more than one day or full four days, in that case as well only one Dam would stand obligatory (Zubda).

RULE OF ACTION

The Rami of the 13th Zilḥijja stands obligatory only when the dawn of the 13th appears in Mina. In this case as well, if a person abandoned the Rami of the 13th Zilḥijja, a Dam would be obligatory (Zubda).

*Note*:

(1) For all rules of action wherein an obligation of Dam has been defined, it is necessary that the animal is sacrificed within the boundaries of Ḥaram. Offering sacrifice outside Ḥaram does not stand admitted. Moreover, the

sacrificed animal is obligatory to be given as charity. It is not permissible for you to eat anything out of it by yourself or to give it to rich persons (Ghunya).

(2) If a person cannot afford Dam or Ṣadaqa on account of poverty, the expiation will continue to stand obligatory. He may discharge this obligation whenever he can afford. This in fact means that if a person commits, without any excuse, a Jināyat on which Dam or Ṣadaqa is Wājib the expiation will continue to stand as long as the obligation is practically discharged. He has no choice to keep fasts in exchange. On the other hand, if this perpretation of Jināyat is out of some excuse, keeping 3 fasts will also suffice instead of Dam or Ṣadaqa (Zubda).

(3) Por Jināyāt of Iḥrām, a Qārin falls under the obligation of two penalties, whether it may be the obligation of a Dam or the obligation of a Ṣadaqa, because of the fact that he enters the state of two Iḥrāms. But indeed if he passes by Mīqāt without Iḥrām, then only one Dam will be obligatory. Moreover, the Jināyat committed by a Qārin, in respect of Wājibāt of Ḥajj, attracts the obligation of only one penalty (Ghunya).

(4) The obligation of Dam for a Jināyat is not



permissible to be discharged in the shape of hard cash equivalent to the price of Dam. It is obligatory to offer the sacrifice of animal in Ḥaram. But indeed, in cases where either offering a Dam or giving food in exchange has been left on one's own choice, Dam obligation can be discharged in the shape of hard cash equivalent to its price.

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## VISIT TO THE SACRED CITY OF MADĪNA

Next to Ḥajj the highest pre-eminence and the greatest blessings lie in paying a visit to the most sacred mausoleum of the greatest Holy Prophet, the beloved Messenger of Allāh (peace be upon him). The love and respect to the Messenger of Allāh (peace be upon him), in fact, stands as the prerequisites of Īmān and as such one must feel natural urge as well towards the fact that on reaching the sacred territories one does not come back without paying a visit to the Holy Mausoleum. Furthermore, attendance before the sacred mausoleum and praying Darōd-o-Salām in front thereof bear so great a reward and blessing that cannot be possibly achieved by paying Darōd-o-Salām from far off places.

HADITH

The Messenger of Allāh (peace be on him) said, "For one who paid a visit to my grave, my intercession became necessary for him (Zubda).

HADITH

He said, "One who paid me a visit and his aim was exclusively to visit me, he proved his



claim that I intercede for him on the day of resurrection (Zubda).

HADITH

He said, "One who pays a visit to my grave after my demise is like one who pays a visit to me in my life" (Zubda).

Hence, is there any Muslim who, without any excuse, may come back having been deprived of this great bliss?

RULE OF ACTION

For a person who is under obligation of a 'Fardh Ḥajj' it is better to perform his Ḥajj at first and then to pay a visit to Madīna. Otherwise, it is discretionary whether a person first pays a visit to Madina and performs Ḥajj thereafter or his Ḥajj performance is followed by his visit to Madīna (Zubda).

SOME OF THE MANNERS FOR A VISIT TO MADINA

When you start proceeding towards Madīna, keep repeating Darōd Sharīf often on the way and when you catch a sight of the trees of Madīna, repeat Darōd Sharīf even more often. When the buildings of the city come in sight repeat the following invocation after Darōd Sharīf:—

اَللّٰهُمَّ هٰذَا حَرَمُ نَبِيِّكَ فَاجْعَلْهُ وِقَايَةً لِّيْ مِنَ النَّارِ وَاَمَانًا مِّنَ الْعَذَابِ وَسُوْءِ الْحِسَابِ ۞

"O Allah! This is the sacred precinct of Your prophet; so make it a protection for me against hell fire and a security against torment and ill account."

It is Mustaḥab that before entering Madīna you take a bath or at least make an ablution. You should put on clean clothes and neat dress whatever available, far better if it is new. Some perfume may also be used. Before entering the city you should start walking on foot. Enter the city with great humility and humbleness while considering the magnificence of the city.

On entering the sacred city of Madīna this invocation should be repeated:—

رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطَانًا نَّصِيْرًا ۞

اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ وَارْزُقْنِيْ مِنْ زِيَارَةِ رَسُوْلِكَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا رَزَقْتَ اَوْلِيَآءَكَ وَاَهْلَ طَاعَتِكَ وَ



اغْفِرْ لِيْ وَارْحَمْنِيْ يَا خَيْرَ مَسْئُوْلٍ وَّاَغْنِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ وَبِطَاعَتِكَ عَنْ مَّعْصِيَتِكَ وَبِفَضْلِكَ عَمَّنْ سِوَاكَ وَنَوِّرْ قَلْبِيْ وَقَبْرِيْ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْخَيْرَ كُلَّهٗ عَاجِلَهٗ وَاٰجِلَهٗ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ اَللّٰهُمَّ اجْعَلْ اَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّيْ وَانْقِطَاعِ عُمُرِيْ وَاجْعَلْ خَيْرَ عُمُرِيْ اٰخِرَهٗ وَخَيْرَ عَمَلِيْ خَوَاتِيْمَهٗ وَخَيْرَ اَيَّامِيْ يَوْمَ اَلْقَاكَ فِيْهِ ۞

"O My Lord! Enter me here rightfully and take me out rightfully; from Thine own presence make for me a protector and helper. O Allah! Open the gates of Thy mercy for me and grant me through the visit to Thy Messenger (peace be upon him) whatever Thou granted to Thy friends and obedient persons; and grant me forgiveness and have mercy on me, O the Best of all whom a request can be made. Make me disdainful towards unlawfulness through Thy lawfullness and towards Thy disobedience through Thy obedience and towards whatever is there besides Thou through Thy grace, and enlighten my heart and my grave.

O Allah! I ask Thee for every good, the immediately approaching good and the delayed one whatever is in my knowledge and whatever I do not know.

I beseech Thy protection against all evils whatever is in my knowledge and whatever I do

not know. O Allah! confer upon me the most of Thy subsistence at the time of my old age and near the end of my life; render the end of my age as the best of my life and last act of mine as the best of all my actions and make the day of my meeting with Thee as the best of all my days."

Thus you should enter the city very respectfully with a vigilant heart and recollecting in mind the fact that this is the piece of land whereupon the Holy Prophet (peace be upon him) once used to place his sacred steps.

### ENTERANCE TO MASJID-E-NABAVI[1]

When you enter Masjid-e-Nabavi you should step in with your right footstep forward while reciting Darōd Sharīf and

اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ ۔

"O Allah! Open for me the gates of Thy mercy."

It is better to enter the Mosque through Bāb-e-Jibrīl. After entering the mosque you should first go to Raudh-ul-Janna which is a place between the sacred grave and the Mimbar (the pulpit) of the Holy Prophet. It has been narrated in Ḥadīth that this piece of land is from heavens. In Raudh-ul-Janna you

1. The mosque of the Holy Prophet.



should offer to Rak'at prayers of Tahiyyat-ul-Masjid and thereafter should present yourself near the sacred mausoleum while standing at a distance of three or four arms' length from the pillar erected in the corner of the wall on the head-side of the sacred mausoleum. You should neither go very near to the net works of the mausoleum nor stand very far unncessarily. With your face towards the sacred mausoleum and your back towards Ka'ba you should reflect in your mind that the Holy Prophet is resting in his grave with his face towards Ka'ba. Thereafter, you should offer your Salām (Salutation) very respectfully, with a moderate voice, neither very loudly nor very low. Here as well no particular words have been defined for Salām but it is better to offer Darōd-o-salām with these words:—

### DARŌD-O-SALAM ON THE APOSTLE OF ALLAH

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ۔ اَلسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللّٰهِ ۔ اَلسَّلَامُ عَلَيْكَ يَا خِيَرَةَ اللّٰهِ ۔ اَلسَّلَامُ عَلَيْكَ يَا حَبِيْبَ اللّٰهِ ۔ اَلسَّلَامُ عَلَيْكَ يَا سَيِّدَ وُلْدِ اٰدَمَ ۔ اَلسَّلَامُ عَلَيْكَ يَا اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ ۔ يَا رَسُوْلَ اللّٰهِ اِنِّيْ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّكَ عَبْدُهٗ وَرَسُوْلُهٗ اَشْهَدُ اَنَّكَ بَلَّغْتَ الرِّسَالَةَ وَاَدَّيْتَ

not know. O Allah! confer upon me the most of Thy subsistence at the time of my old age and near the end of my life; render the end of my age as the best of my life and last act of mine as the best of all my actions and make the day of my meeting with Thee as the best of all my days."

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الْاَمَانَةَ وَنَصَحْتَ الْاُمَّةَ وَكَشَفْتَ الْغُمَّةَ فَجَزَاكَ اللّٰهُ خَيْرًا جَزَاكَ

اللّٰهُ عَنَّا اَفْضَلَ مَا جَازٰى نَبِيًّا عَنْ اُمَّتِهٖ ◆

اَللّٰهُمَّ اَعْطِ سَيِّدَنَا عَبْدَكَ وَرَسُوْلَكَ مُحَمَّدِنِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ

وَالدَّرَجَةَ الرَّفِيْعَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدَا نِ الَّذِىْ وَعَدْتَّهٗ اِنَّكَ

لَاتُخْلِفُ الْمِيْعَادَ وَاَنْزِلْهُ الْمَنْزِلَ الْمُقَرَّبَ عِنْدَكَ اِنَّكَ سُبْحَانَكَ

ذُوالْفَضْلِ الْعَظِيْمِ ◆

"Peace be with you, O Messenger of Allah; peace be with you, O the best of all the creatures of Allāh; peace be with you O selected one of Allāh; peace be wfth you, O dear one of Allāh; peace be with you O Chief of the descendants of Ādam; peace as well as the mercy of Allāh and his blessings be with you O Prophet. O Messenge of Allāh! I bear witness thet there is no God but Allāh, He is alone no parter He hath and I bear witness that ye are His slave and messenger. I bear witness that ye have conveyed the divine message and have transmitted the entrusted mission; ye wished well for your people and dispelled their restlessness.

May Allāh grant ye a good reward; may Allāh bless ye on our behalf with a better reward than that He ever blessed any prophet on behalf of his people. O Allāh! Confer upon our lord and Thy slave and messenger Muḥammad Thy Wasīlah (nearness to His



sanctuary) excellence and elevated position and admit him to Maqām-e-Maḥmōd (the praiseworty place) which Thou promised him; no doubt Thou violatest not Thy promise; and grant him a favourite place near Thee. Undoubtedly Thou art Glorious. Most Bountiful."

After this Salām you should pray to Allāh through the mediation of the Holy Prophet (peace be upon him). Then you should ask the Holy Prophet for his intercession and say :—

يَارَسُوْلَ اللّٰهِ اَسْئَلُكَ الشَّفَاعَةَ وَاَتَوَسَّلُ بِكَ اِلَى اللّٰهِ فِىْ اَنْ اَمُوْتَ

مُسْلِمًا عَلٰى مِلَّتِكَ وَسُنَّتِكَ ◆

"O Messenger of Allāh! I ask you for your intercession and I request your mediation towards Allāh for that I die as Muslim, on your faith and and on your tradition."

To these words you may add whatever you like but that must be very respectful and humble. Conciseness in this regard has however been appreciated by our worthy predecessors. You should not be very loud but instead you should present your request very humbly and respectfully. If you have to convey Salām on behalf of any other person you should say :—

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ مِنْ فُلَانِ بْنِ فُلَانٍ يَسْتَشْفِعُ بِكَ

اِلٰى رَبِّكَ ◆

"Peace be with you O Messenger of Allāh on behalf of so and so son of so and so. He requests your intercession towards your Lord."

SALAM TO HAZRAT ABU BAKR SIDDIQUE

Thereafter, by moving aside at an arms-length pay Salām to Ḥazrāt Abu-Bakr Siddīque:—

اَلسَّلَامُ عَلَيْكَ يَا خَلِيْفَةَ رَسُوْلِ اللّٰهِ وَثَانِيَهُ فِى الْغَارِ وَرَفِيْقَهُ فِى الْاَسْفَارِ وَاَمِيْنَهُ عَلَى الْاَسْرَارِ اَبَابَكْرِ الصِّدِّيْقَ. جَزَاكَ اللّٰهُ عَنْ اُمَّةِ مُحَمَّدٍ خَيْرًا ۞

"Peace be with you, O Caliph of the Messenger of Allāh, his companion in the cave, his co-traveller in his journeys and the trustee of his secrets Abu-Bakr Siddīque!

May Allāh grant you a good reward on behalf of the people of Muḥammad."

SALAM TO HAZRAT 'UMAR FAROQUE

By further moving aside at an arm's length you should thereafter pay Salām to Ḥazrāt 'Umar Farōque.

اَلسَّلَامُ عَلَيْكَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ عُمَرَ الْفَارُوْقَ الَّذِىْ اَعَزَّ اللّٰهُ بِهِ الْاِسْلَامَ اِمَامَ الْمُسْلِمِيْنَ مَرْضِيًّا حَيًّا وَمَيِّتًا جَزَاكَ اللّٰهُ عَنْ اُمَّةِ مُحَمَّدٍ خَيْرًا ۞



"Peace be with you O Commander of the Faithful, 'Umar Farōque by whom Allāh added glory to Islām! Allāh made you the Leader of the Muslims, while He chose you as alive and as dead. May Allāh grant you a good reward on behalf of the people of Muḥammad."

Here as well a decrease or an increase in the words depends upon your own choice. However, pay salām on behalf of the persons who made such a request to you and then move a bit forward and say:

اَلسَّلَامُ عَلَيْكُمَا يَا ضَجِيْعَىْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَرَفِيْقَيْهِ وَوَزِيْرَيْهِ جَزَاكُمَا اللّٰهُ اَحْسَنَ الْجَزَاءِ جِئْنَاكُمَا نَتَوَسَّلُ بِكُمَا اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِيَشْفَعَ لَنَا وَيَدْعُوَ لَنَا رَبَّنَا اَنْ يُّحْيِيَنَا عَلٰى مِلَّتِهِ وَسُنَّتِهِ وَيَحْشُرَنَا فِىْ زُمْرَتِهِ جَمِيْعِ الْمُسْلِمِيْنَ ۞

"Peace be upon both of you. Co-reposers of the Messenger of Allāh (peace be upon him), his companions and his premiers! May Allāh grant both of you the best reward. We have come to you in order to seek your mediation towards the Messenger of Allāh (peace be upon him) so that he may intercede for us and pray for us to our Lord that He may preserve us alive on his faith and his tradition and on the Day of Resurrect-

tion He may restore us and all Muslims to life in his group, (of followers)."

Thereafter, by moving forward and standing face to face with the Holy Prophet you should pray to Allāh whatever you can, particularly you should invoke blessings for yourself, your parents and common Muslims. You should then move from there and on reaching near the Pillar of "Ustuwāna Abu Lubāba" you should offer two Rak'ats of prayers alongwith the invocations in the end. Some more Nafl prayers should be offered on coming back to Raudhat-ul-Janna. In case of the time being Makrōh you should keep yourself busy with saying the name of Allāh, Istighfār and invocations. Everywhere and as long as you can you should not be neglectful of invocations and Darōd. The more often you repeat them the better it is. Try to remain busy in the recital of the Holy Qur'ān and the name of Allāh as long as you stay in Madina. Darōd sharīf should also be often repeated. You should often keep awake during the night and should not waste time. Offer your prayers in Masjid-e-Nabavi as far as possible. Following a daily regular visit to the sacred grave of the Holy Prophet you should try to pay every day or on Fridays a visit to the grave-yard of Jannat-ul-Baqī' as well, as Ḥazrat Uthmān, Ḥazrat 'Abbās, Ḥazrat Ḥasan, Ḥazrat Ibrāhīm, the son of the Holy Prophet (peace be



on him) and the purified wives of the Holy Prophet as well as his other great companions are reposing there. A visit should also be paid to the graves of Amīr Ḥamza and the martyrs of Uḥd (May Allāh bless them with His pleasure). Nafl prayers should also be offered in the mosque of Ḥazrat Fātima (May Allāh bless her with His pleasure). On Saturday, you go to Masjid-e-Quba and after saying prayers you should invoke Allāh's blessings.

As long as you stay in Madīna, pay regular visits to the Sacred Mausoleum and offer Salām as often as you can, particularly after all the five prayers (Zubda).

RULE OF ACTION

If, at any time, it is not possible to avail your presence at Mawājah Sharīf (The place confronting to the sacred grave), you may pay your Salām by standing any side of the sacred mausoleum or anywhere in Masjid-e-Nabuvi, but it does not bear the same pre-eminence as bears the Salām paid at Mawājah Sharīf.

RULE OF ACTION

Even outside Masjid-e-Nabavi whenever you happen to pass by the Sacred Mausoleum, stay for a while in front of it and do not go forth until you pay a Salām.

RULE OF ACTION

Wowen should also visit the Sacred Mausoleum and pay a Salām in front of Mawājah Sharif but it is better for them to be present at night and at rush hours to pay Salām from a distance.

RULE OF ACTION

Whilc in Masjid-e-Nabuvi keep yourself aloof from wordly talks and do not speak with a loud voice.

ON LEAVING MADINA

At the time of leaving Madina, offer two Rak'ats of prayers in Masjid-e-Nabavi and then pay a Salām in front of the sacred Mausoleum and pray to Allāh that He may render your return journey easy for you and take you to your family in peace and safety. He may guard you gainst the evils of both the worlds and make you lucky enough to be present again in Madina. He may not render this presence of yours as your last presence.

وَاللّٰهُ الْمُسْتَعَانُ وَعَلَيْهِ التُّكْلَانُ ۞

وَآخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ۞

"(And Allāh's help is sought and He is trusted in, and the end of our invocation is "All praise to Allāh, the cherisher and sustainer of the worlds)."

*Appendix*

## PRECEPTS OF ḤAJJ-E-BADAL (ḤAJJ IN LIEU OF SOMEONE ELSE)

Details of Ḥajj-e-Badal are lengthy which I have compiled in a separate treatise named 'Minhaj-ul-Khayr-fil-Ḥajj-i-'anil-Ghayr'. The same may be consulted in need. Its necessary selected precepts are however given here for the information of common people.

RULE OF ACTION

Suppose a person fell under the obligation of Fardh Ḥajj and he found the period in which Ḥajj is performed. But he did not perform Ḥajj for some reason or other. Later on, he had some excuse because of which he was unable to perform Ḥajj personally. For example he fell ill with such ailment as he had no hope of recovery. He became blind or crippled or he was too weak to undertake a journey owing to old age. Now it is Fardh on him to depute someone to perform Ḥajj on his behalf or to make a will to the effect that Ḥajj-e-Badal may be arranged to be performed on his behalf from his funds after his death.

Having performed one's own Ḥajj-e-Badal, the rule is that if the excuse—because of which he could not perform his Ḥajj himself—is removed after getting Ḥajj-e-Badal performed, he will stand under the obligation of Fardh Ḥajj. The Ḥajj which he got performed by someone on his behalf will become Nafl Ḥajj.

RULE OF ACTION

Likewise suppose a woman has enough funds to perform Ḥajj, but she does not find a Maḥram to accompany her; or she finds one but he cannot bear his expenses and the woman herself cannot afford to bear his expenses alongwith hers. Then it is binding on her to get Ḥajj-e-Badal performed on her behalf or make a will to do so.

*Note:*

According to Imām-e-A'zam in all these circumstances if the excuse remained up to the time of his death, Fardh obligation of Ḥajj is removed. Now it is not binding on him to get Ḥajj-e-Badal performed or to make a will for the purpose, provided that, he had not missed to perform Ḥajj during his ability to perform and before the emergence of his excuse.

But according to Sāḥibayn (the two learned disciples of Imām-e-A'zam namely Imām Abu



Yusuf and Imām Muḥammad, may Allāh have mercy on them) the obligation of Fardh Ḥajj is not removed by any excuse after being once financially able to afford. It is therefore binding on such persons to get Ḥajj-e-Badal performed or to make a will for this purpose.

RULE OF ACTION

It is preferable to get Ḥajj-e-Badal performed by one who has already performed his own Ḥajj. If one gets Ḥajj-e-Badal performed by some one who has not yet performed his own Ḥajj, and Ḥajj is not even Fardh on him, Ḥajj-e-Badal will get discharged, but it will not be preferable.

If, inspite of Ḥajj being Fardh on him, he has not yet performed Fardh Ḥajj, it is not permissible for him to proceed for Ḥajj-e-Badal. It is Makrōh Taḥrīmi (unlawfully and seriously undesirable) and sinful. Yet the Ḥajj of one who gets Ḥajj-e-Badal performed will stand discharged (Ghunya).

RULE OF ACTION

To get Ḥajj-e-Badal performed on wages and compensation is not permissible. Both receiving and paying of wages and compensation on performing Ḥajj are Harām (forbidden). If anyone gets Ḥajj-e-Badal performed after settling the

wages, both the performer and one who gets the Ḥajj performed would be sinful. Yet the Ḥajj of Āmir (one who get it performed) will stand discharged. The wages thus received will have to be returned. Only the expenditure incurred on performing Ḥajj will have to be paid.

RULE OF ACTION

All the necessary expenditures on Ḥajj-e-Badal are the liability of the Āmir. This Includes the fare of proceeding and returning, and the expenses during the journey and the stay in Ḥaramain (Mecca and Madina), on food, laundry charges, house rent or hire of tent etc. The clothes of Iḥrām, necessary utensils required during the travel, and the purchase of necessaries—all these are the liability of the Āmir. But the clothes and utensils etc. will have to be returned after Ḥajj to the Āmir (one on whose behalf Ḥajj is performed). Likewise, if some cash is saved after Ḥajj expenses. the same will also have to be returned to Āmir. But indeed, if the Āmir gives it to him of his own accord or he says that the necessaries and the remaining cash are given to you as present from me, he is allowed to spend the remaining amount for himself. But if the Ḥajj is performed on behalf of some deceased person, it is necessary that there should be a will made by the deceased for this



allowance. If there is no such will on behalf of the deceased, and the amount exceeds one third of the property of the deceased, then the necessary condition is that all the heirs agree to this allowance.

RULE OF ACTION

The Journey of Ḥajj-e-Badal should be commenced from the homeland of the Āmir, i.e. one on whose behalf Ḥajj is being performed.

RULE OF ACTION

It is incumbent upon Mamōr (one who performs Hajj-e-Badal) to resolve the intention for the Ḥajj of one on whose behalf he is performing Ḥajj-e-Badal. It is preferable also while reciting Talbia to say the words لبیک عن فلان (Labbaika on behalf of such and such person). In this case, he should utter the name of his 'Āmir' after the words "on behalf of".

RULE OF ACTION

It is binding on Mamōr not to act in any way against the instructions of Āmir i.e. one on whose behalf Ḥajj is performed. If he acted against his instructions Ḥajj-e-Badal will not stand discharged, but this Ḥajj will be from Mamōr himself. It will be binding on him to return the Āmir's amount spent on this Ḥajj.

RULE OF ACTION

Hence, if the Āmir asked him to perform Ḥajj only, it is not permissible for him to perform Qirān or Tamattu.' If he did so, this Ḥajj will not be on behalf of the Āmir, but the same will be on behalf of Mamōr himself. He will have to return the Ḥajj expenses.

RULE OF ACTION

If one performing Ḥajj-e-Badal acted against the instructions of the Āmir, then, though this Ḥajj will stand discharged on behalf of the Mamōr, yet, Fardh Ḥajj of even the Mamōr will not stand discharged. This will, of course, be a Nafl Ḥajj. If later, he saved so much money as might suffice for the expenses on Ḥajj, and other conditions of Ḥajj were also fulfilled, he would again have to perform his Fardh Ḥajj.

RULE OF ACTION

If the Āmir, i.e. one on whose behalf Ḥajj is to be performed, gave him a general permission and left it to his choice to perform Ḥajj of whatever kind he liked whether to perform Ifrād i.e. Ḥajj only or Qirān i.e. with joint Iḥrām of Ḥajj and 'Umrāh or to perform Tamattu' by wearing Iḥrām of 'Umrāh from Mīqāt. Then after accomplishing 'Umrāh, he whould wear the Iḥrām of Ḥajj from the Holy Mecca and perform Ḥajj. In



this case, Ifrād and Qirān are of course permissible for the Mamōr unanimously, but the jurists differ about Tamattu'. According to a number of jurists, it is not permissible in spite of the permission of the Āmir. According to them, Āmir's Ḥajj will not stand discharged in case of Tamattu'. Although, because of the permission, Mamōr will not be held responsible for the expenditure incurred on Ḥajj But the Āmir will again have to get his Ḥajj-e-Badal performed. Therefore it is necessary to be very cautious in this matter. But of course, since a large number of (other) jurists have permitted even to perform Tamattu' with the permission of Āmir, therefore, if Tamattu' is performed in case of sheer necessity to do so, it is hoped of Almighty Allāh, that the Fardh of one who is getting the Ḥajj performed, will stand discharged.

Full details of this rule with juristical arguments have been given in the treatise by me, viz. 'Minhaj-ul-Khair fil-Ḥajj-e'anil-Ghayr'. The same may be consulted.

*Note*. Most of the above rules about Ḥajj-e-Badal have been taken from the book Irshād-us-Sari by Mulla' All Qāri. The reference of the few rules taken from other books has been given.

وَاللّٰہُ سُبْحَانُہٗ وَتَعَالٰی اَعْلَمُ ۔

(And Allāh, I glorify Him, the Most High, knows best).

Humble slave of Allāh,
Muḥammad Shafi,
Darul 'Uloom Karachi-14
Rubi'-ul-Awwal 1392 A H.

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## A WORD FROM PUBLISHER

Though it is a fact that English lauguage is widely spoken and understood all over the World yet it is strange to note that authentic Islamic Literature has been very scarcely published in this language, Taking it as an urgent need of the time, we have started publishing English translations of those books which have been written by authoritative Ulama on different Islamic Precepts. This brief treastise is our first publication which will certainly, if God willing, follow a series of other useful publications.

We request our readers to extend all sorts of their cooperation in this respect and to let us have their valuable suggestions about the books necessary to be converted into English.

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